

Pyramidographia:  
OR A  
DESCRIPTION  
OF THE  
PYRAMIDS  
IN ÆGYPT.

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*Romanorum Fabrica & antiqua opera (cum venia  
id dictum sit) nihil accedunt ad Pyramidum splendo-  
rem, & superbiam. Bellon. lib. 2. Observ. cap. 42.*



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of  
Description  
of the  
Pyramids  
in Egypt

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# The Preface.

**H**ow high an estimation the Ancients had of the Ægyptian Pyramids, appears by the severall testimonies of *Herodotus*, *Diodorus*, *Strabo*, and *Pliny*. For (a) *Herodotus* acknowledges, that though there were a Temple at *Ephesus* very renowned, as also

Καὶ τοῦ αἰγυπτίου  
 λόγος γὰρ ἐστὶν ὅτι  
 Ἐπίστω δὲ τοῦτος,  
 καὶ ὁ ἐν Σάμῳ  
 ἦσαν μὲν γὰρ  
 αἱ πυραμίδες  
 λόγῳ μάλιστα,  
 καὶ πολλὰ ἔργα  
 αὐτῶν ἔβλεπον  
 καὶ ἔργον καὶ  
 μνηστὴν ἀναξίτην  
 Herod. lib. 2.

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† at Samos: yet the Pyramids were  
 † wortbier of relation: each of  
 which single might be compared,  
 with many of the most sumptuous  
 structures of the Græcians.  
 Diodorus Siculus confirms as  
 much: who as he prefers the  
 workes of the Ægyptians for  
 magnificence, before those of  
 other Nations, so he prefers  
 the Pyramids before the  
 rest of the Ægyptians. It  
 is confessed, (b) saith he, that  
 these workes far excell the rest in  
 Ægypt, not only in the massinesse  
 of the structures, and in the ex-  
 penses, but also in the skilfulnesse  
 of the Architects. He farther  
 addes, The greatnesse of the  
 work,

b'Ομολογῶντι  
 δὲ πάντα τὰ  
 ἔργα πλεονεχ-  
 εῖν· ὅς τε κατ'  
 Αἴγυπτον, ἔμω-  
 νον τῷ βασι-  
 λείῳ κατασκευ-  
 ασμάτων καὶ ἡ  
 δαπάναις, ἀλλὰ  
 καὶ τῇ πολυτε-  
 λείᾳ τῶν ἔργων  
 σαμένων Diod.  
 Sic. Biblioth.  
 lib. 1. Τῷ δὲ  
 μεγέθει τῶν ἔρ-  
 γων καὶ τῇ κατὰ  
 τὸν πηχυν  
 χειρουργίᾳ θαυ-  
 μάσιον πρὸς  
 κατὰ πλεονεχ-  
 εῖν παρὰ γὰρ τοῖς  
 ὁμοίοις Ibid.

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work, and art of the workmen; strike an admiration into the spectators. (c) Strabo also testifies, that three of them are very memorable, two of these are accounted amongst the seven miracles of the world. Lastly (d) Pliny, though he judges them to be an idle, and vaine ostentation of the wealth of Kings; yet he grants that three of them have filled the world with their fame. Which three by his description, and by such indications, as may be collected out of *Diodorus*, and *Strabo*, must necessarily be these three, which now are extant, and of which I intend especially to discourse. For

Ἐπεὶ δὲ α-  
ξιόλογοι, καὶ  
δὲ δύο τούτων  
καὶ ἐν τοῖς ἑπτὰ  
θαύμασι κατε-  
ριθμύνονται.  
lib. 17.

d Regum pe-  
cunia otiosa  
ac stulticia  
ostentatio ---  
Tres quæ or-  
bem Terrarū  
implevère fa-  
mā. Plin. l. 36.  
c. 12.

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ε Ἄνται δὲ  
 κείμεθα κατὰ  
 πλὴν Διούκωτης  
 Μέρμεως ἀπέ-  
 χυσι· γὰρ οὗς ὁ-  
 κτῆν χυέουσιν,  
 οὗ δὲ Νείλυ  
 πόντι τοῖς τοῖς  
 τοῖς ἀρκουσίαι·  
 Diod. Sic. l. 1.  
 ἔτι τοῖς ἀρκουσίαι  
 δὲ ἀπὸ τῆς πύ-  
 λης· γὰρ οὗς  
 οὗς ἔλδοντι· ὁ-  
 κτῆν τοῖς ὁκτῆν  
 ὅς, ὅς ὁ πολ-  
 λαὶ μὲν ἔτι τοῖς  
 μέλλει εἶσι.  
 Strab. lib. 12.  
 Ἄνται μὲν ἔν  
 ὁκτῆν ἀλλήλων  
 ὁκτῆν τοῖς αὐτοῖς  
 ὁκτῆν τοῖς, Idem  
 ibid.

g Reliquæ  
tres] sanè con-  
spiciuntur nudiq;  
innaviganti-  
bus, fixæ sunt  
in parte Afri-  
cæ, monte sax-  
eo steriliq; in-  
ter Memphini  
oppidum, &  
quod appella-  
ri diximus  
Delta, à Nilo  
minus IV mil-  
lia pass. à Mē-  
phitex, vico  
apposito, quē

(e) *Diodorus* writes, that they are seated on *Libya* side, an *CXX* stadia (or furlongs) from *Memphis*, and from *Nilus* *XLV*. We read in (f) *Strabo*, *XL* stadia from the City (*Memphis*) there is a certaine brow of an hill in which are many *Pyramids* : where presently after describing more particularly the three greatest, he gives us this character : *These three stand neere to one another upon the same plaine*. And if this be not sufficient to point them out, (g) *Pliny* delivers many evident markes, whereby to discover them. *These three* (as he informes us) are very

**CON-**

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conspicuous to those that saile upon the Nilus, they are seated on Africa side, upon a rockie, and barren hill, betweene the City Memphis, and that place, which we said is called the Delta, from the Nilus lesse then IV miles, from Memphis VI, there being a village apposite to them, which they name Busiris, from whence they use to ascend up to them. All which characters were, and are, appliable to none, but only to these three.

Having thus discovered their true place, or situation, we shall next discourse of the Authours, who have written of them. Amongst the Ancients

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ents there were many, who thought it worth their labour to describe them. For *Pausanias*, as it were complaining that the Græcians had been very curious in describing these, whilst they had omitted many remarkable structures of their owne, writes thus : (b)

*That the Græcians admired things of strangers more then of their owne, seeing that some Historians of note had most accurately described the Pyramids of Ægypt, whereas the Treasurie of Minyas, and walls of Tiryns (places in Boeotia) no lesse to be admired then these, had been omitted by them. Pliny gives us*

ἡ Ἑλλάς δὲ  
ἀλλὰ οἱ δὲ τοῖς  
τὰ ὑπερέειν ἐς  
ἡρώματα πῶς  
δαί μείζων ἢ  
τὰ οἰκῶν. ὅπο-  
τε ἀνδράσιν  
ὁπρωίσιν ἐς  
συγγραφῶν,  
πυραμίδας μὲν  
τὰς ἐν Ἄιγυ  
πλῖος ἐπῆλθεν  
ἐξηγήσασθαι  
τοῖς τὸ ἀκε-  
λεστον, ὁμοῦ  
ὅτι τὸν Μινύου  
ἢ τὰ τεῖχη τὰ  
ἐν Τίρυντι ἐστὶ  
ἐπὶ βραχυῶν  
τοῦ μνημῆτος, ὅτι  
ὅντα ἐν ἑλ-  
δωμάτι.  
Pausanias Boe-  
otica.

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a large catalogue of Authors, that had purposely treated of this Argument: (*i*) *Those which have writ of them, are, Herodotus, Euhemerus, Duris Samius, Aristagoras, Dionysius, Artemidorus, Alexander Polybistor, Butorides, Antisthenes, Demetrius, Demoteles, Apion.* Where we are beholding to him for preserving the names of so many Writers, though their workes (unlesse thole of *Herodotus*) by the injury, and calamity of times, have long since perished. Besides these, *Diodorus Siculus, Strabo, Pomponius Mela, Pliny, Solinus, and Ammianus Marcellinus* (the names

*i* Qui de iis scripserint, sunt Herodotus, Euhemerus, Duris Samius, Aristagoras, Dionysius, Artemidorus, Alexander Polyhistor, Butorides, Antisthenes, Demetrius, Demoteles, Apion  
Plin. nat. hist. l. 36. c. 12.

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names of moderne Authors I  
purposely omit) have given us  
some relations of them. But it  
may be, if the writings of *Ari-  
stides* had not perished, who in  
his *Ἀπορ. Κεκομμένη* speaks thus of  
himselfe, (κ) *After that I had  
entred into Æthiopia, and foure  
times travelled all over Ægypt,  
and had left nothing unhandled,  
neither the Pyramids, nor Laby-  
rinth, nor Temples, nor channels,  
and partly had procured out of  
their writings such measures as  
might be had, and partly with  
the Priests had measured such  
things as were not obvious, yet  
could I not preserve them intire  
for thee, seeing the Books, which*

κ' Ἐπειδὴ καὶ  
 γὰρ μέλει τῆς  
 Αἰδοποικίης χά-  
 ρας πολλῶν  
 καὶ αὐτῶν δι-  
 ρύσησάμεν·  
 Αἰγυπλίον τε-  
 τράκις τὸ σῦμ-  
 πλον καὶ παρὶς  
 ἑξῆς ἀνὰ ἑξάτατον  
 ἢ περὶ αἰδῶς,  
 ἢ λαβύρινθον,  
 ἢ χ. ἱερὸν, ἢ δι-  
 ορυχάς ἀλλ' ὡς  
 μὲν ἐν τῷ βί-  
 βλοισ τε μέτρα  
 ὑπὸ πρῶτον ἐκείδεν  
 ποιεσάμεν·  
 ὡς δὲ μὴ ἐξ  
 ἐτόμῳ λαβεῖν  
 καὶ ἐκαστηνός  
 αὐτὸς μὲν τῷ  
 πρὸς ἐχάστοις ἰ-  
 ρίον καὶ σφρα-  
 γῆν· οὗτ' ἔκ  
 ἐδωκένων αὐτῶν  
 οὐ δὲ αὐτοῖς παρὶ  
 τῷ ποιοτημα-  
 τὶ διαφορᾶν·  
 τὰ αὖ τοῖς σὺν  
 πασι· ὡς σὺν  
 ἑα ποιεῖσθαι.  
 Aristid.  
 λόγ. κίρυκ.



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by servants by my appointment transcribed, have perished: Or if we had the sacred Commentaries of the Ægyptians, so often cited by (1) Diodorus, we might receive better satisfaction, and be also more content with the loss of those other writings of the Græcians. But seeing the vicissitudes, and revolutions of times, have deprived us of these, whilst the Pyramids have been too great to be consumed, it will be no superfluous labour to imitate the examples of the Ancients, and to supply the loss of them, by giving a distinct narration of the severall respective dimensions, and proportions

1. Ως ἐν τῇ ἱστορίᾳ  
ἀναγεγράφαις  
ἐστὶν ἐν τῇ  
κατασκευῇ.  
Diod. Sic lib. 1.  
Οἱ ἱστορικοὶ  
Ἀλυστῶν ἱστο-  
ρίων ἐν τῇ  
ἀναγραφῇ τῇ  
ἐν ταῖς ἱστορίαις  
βίβλοις.  
Idem. Ibidem.

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portions of these Pyramids. In which I shall tread in as even a path as I can, between truth, and the traditions of such of the Ancients, as are still extant: First, putting downe those relations, which by them have been transmitted to us : and next, shewing in what manner, upon examination, I found the Pyramids in the yeares one thousand six hundred thirty eight , and one thousand six hundred thirty nine, or in the thousand forty & eighth yeare of the *Hegira*. For *I twice went to Grand Cairo from Alexandria*, and from thence into the deserts, for the greater certainty,

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tainity, to view them : carrying with me a *radius* of ten feet most accurately divided, besides some other instruments, for the fuller discovery of the truth. But before I descend to a particular description, I shall make enquiry by whom : at what time : and to what end, these Monuments were created.

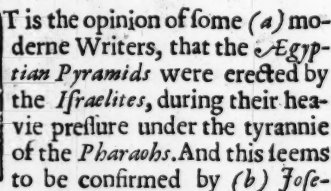
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Of

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...to view them: ...  
...with me a ...  
...most accurately divided ...  
...les some other ...  
...for the full ...  
...truth. But before ...  
...a particular ...  
...make enquiry ...  
...what time: and ...  
...these Monuments ...  
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4 Henr. Spondanus de cœmete-  
riis sacris, lib. 1.  
par. 1. cap. 6. §  
Brodæus epigr.  
Græc. et Lat.

b Ioseph, lib. 3.  
Antiq. cap. 5.  
Ων τ' ἵσταν ἱν  
ἰσθ' ἰσθῶν πρ-  
τυχεσσις διὰ  
χρῶν κῆρας λή-  
θαι λαόντας, καί  
τῷ βασιλεὺς εἰς  
αἶαν δόκειν μετ-  
αλλοθῆναι, δεινῶς  
κρίσειεν αὐτὸν ἰσ-  
χυρίτης, &c.

Exod. cap. 5.  
septè.

d' Ὁνομασθῆσαν  
 δι' Πυραμίδας  
 ὡς τῆς πυρῆς, ὅτι  
 ἐκεῖ συναρχαζοῦν  
 ὁ βασιλεὺς ἐν τῇ  
 ἰπποσίῳ σίτῃ καὶ  
 τῷ αἰγυπῶνι,  
 Steph. ἐν τῷ πό-  
 λεϊ.  
 ἢ Πυραμίδας]  
 Id est ædificia  
 quadam à Io-  
 seph, ut nonnulli  
 opinantur, ad  
 condenda fru-  
 menta scilicet ad-  
 modum elabora-  
 ta, ὡς τῇ πυρῇ,  
 id est à frumento  
 nomen consecuta.  
 Nicetas in XX  
 Orat. Nazianzeni.  
 f Non à vero, ut  
 inquit Nonnus,  
 abhorret, quin  
 hæc Pyramides  
 post Iosephi  
 tempora, excelsi-  
 simæque Iudæo-  
 rum ex Ægypto  
 in Regum sepul-  
 chra converte-  
 rint. Bilus ex  
 Nonno monacho  
 ibidem.  
 g Πυραμίδας δι'  
 τοῦ τοῦ αἰγυπτῶν  
 ὀνόματος βασιλέως  
 συνεδρῶντος ἐν  
 τῇ αἰγυπτῷ.  
 Etmul. mæra.  
 b He: od. lib. 2  
 Μίχελ. ἀπὸ τοῦ  
 βασιλέως βασι-  
 λῆος τῆς αἰγυ-  
 πτῆς παῖδας ἐν  
 τῷ αἰγυπτῷ, &c.

Much lesse can I assent to that opinion of  
(d) *Stephannus*, (e) *Nicetas*, (f) *Nomnus*, and the  
Author of the *Greeke* (g) *Ετυμολογικὴ μὲν*, with some  
others, who derive the name of the *Pyramids*  
from *πυρ*, that is from *Carne*, and not from *πυρ*,  
from the figure of a flame of fire, which they resem-  
ble; because, say most of them, these were built  
by the Patriarch *Joseph*, as *σποδία*, *Receptacles*, and  
*Granaries* of the seven plentifull yeares. For, be-  
sides that this figure is most improper for such a  
purpose, a *Pyramid* being the least capacious of  
any regular Mathematicall body, the straightnesse,  
and fewnesse of the roomes within (the rest of the  
building being one solid, and intire fabrick of stone)  
doe utterly overthrow this conjecture. Wherefore  
the relations of *Herodotus*, *Diodorus Siculus*, and  
of some others, but especially of these two, both of  
them having travailed into *Egypt*, and conversed  
with the Priests (besides that the later made use of  
their *Commentaries*) will give us the best and clea-  
rest light, in matters of so great antiquitie.

For *Herodotus* writes thus concerning the first of these *Pyramids*, that (b) untill King *Rhampsinitus* time the Egyptians report the *Laws* to have flourished in Egypt: after whom, *Cheops* succeeding in the Kingdom, fell into all manner of vice; for, shutting up the Temples, he forbade the Egyptians to sacrifice: besides, he commanded that they should be employed in his workes (hee meanes this Pyramid of which hee ditcourleth) that some of them should receive the stones dug out of the Quarries of the Arabian mountaine, and that from thence they should carry them to the Nilus; these being wafed over the River, others were to receive them, and to draw them to the mountaine, which is called *Libycus*.

**Libycus.** There were employed in the worke ten Myriads of men, every three moneths a Myriad: the people spent ten yeares in the way, in which they drew the stones, which seemes to me no lesse a worke then the building of the Pyramid it selfe.

\* Diod. Sic. L. 1.

\* **Diodorus Siculus** discoursing of the same argument, gives the creator of this another name, different from that of *Herodotus*, stiling him *Chemmis*; but in the time and person they both agree, each of them affirming him to have succeeded *Rhampsinitus*, and to have beene the father of *Mycerinus*, and to have reigned over the *Egyptians* fiftie yeares. This difference of names betweene *Herodotus* and *Diodorus*, concerning the same King, may probably be thus reconciled; that *Diodorus* expresses the genuine denomination in the *Egyptian* Language, and that *Herodotus* renders the signification in the *Greeke*: a practice not unusuall with him, and with other approved Authors. Thus the Patriarke *Isaac* in the Scriptures, being denominated from פקד, that is laughter, is by *Alexander Polyhistor*, as \* *Eusebius* testifies, named פקד. Wherefore פקד *Cham* in *Hebrew* (or in the *Greeke* flexion *Chemmis*) signifying aduersion, which anciently might be the same in *Egyptian*, and χεμμ, or χεμμ, signifying swarthie vilage, or adult, *Herodotus* might call him *Cheops* in *Greeke*, whom in the *Egyptian* Language *Diodorus* stiles *Chemmis*. But I goe on with *Diodorus*. This *Chemmis*, (1) saith he, erected the greatest of these three Pyramids, which are reputed amongst the seven wonderfull fabricks of the world: where hee also enlarges the number of the workemen employed by him,

\* Euseb. lib. 10.  
Evangel. p. 2.  
par. cap. 19.

\* Diod. Sic. L. 1.  
Χεμμης παρ-  
ουσις ον δὲ τῶν  
μνηστικῶν τῶν  
Πυραμίδων ὅτι  
ἐκ τῆς ἐμῆς πό-  
λεως ἐκτελέσθη  
ἐκείνη.

h Pyramis amplissima ex Arabicis lapidicinis constat, Trecenta LX hominum millia annis XX eam construxisse produitur, Plin. lib. 36. cap. 12.

1 Herod. lib. 2.  
Τελειώσαντες δὲ  
τὴν, ἐκτίξαντες  
τὴν βασιλῆως  
τὴν ἀδελφεῶν  
ἑρμῆα, &c.

m Diodor. lib. 1.  
Τελειώσαντες δὲ  
τὴν βασιλῆως τὴν  
ἐκτίξαντες τὴν  
ἀδελφεῶν τὴν  
βασιλῆως, ἡ ἑρμῆα  
ἐκτίξαντες τὴν  
βασιλῆως, &c.

\* Πυραμίδα δὲ  
ἡ ἐκτίμηται  
πῶς ἐκτίμηται  
πῶς ἐκτίμηται, Herodot.  
lib. 2.

to three hundred and sixtie thousand, which Herodotus mentions onely to have beene an hundred thousand; though both of them concurre, and (k) Pliny with them both, that *twentie yeares were spent in the building of this Pyramid.*

Concerning the second Pyramid, Herodotus and Diodorus assigne the author of it to have beene Cephren, brother to the former King. Diodorus addes, that by some he is also called Chabryis, and was the sonne of Chemmis; a difference which I imagine to have beene occasioned out of the diversitie of pronuntiation, of Chabryis for Cephren; there being an easie transmutation in letters of the same Organ, as Grammarians use to speake. Cheops, as (l) Herodotus informes us, being deceased, his brother Cephren reigned after him; who imitated him, as in other things, so in the making of a Pyramid, the magnitude of which is lesse then that of his brothers. And (m) Diodorus relates, that Chemmis being dead, his brother Cephren succeeded him in the Kingdome, and reigned fiftie six yeares: Some say, that not his brother, but his sonne, which was named Chabryis, reigned after him. This is affirmed by the consent of all, that the successor of the former King, in imitation of him, built the second Pyramid, like to the first in respect of the art and workmanship, but farre inferiour to it in respect of magnitude.

The third Pyramid was erected by \* Mycerinus, some call him Mycherinus, as it is observed by Diodorus, who makes him the sonne of Chemmis, as Herodotus doth of Cheops; the difference betweene them being, as we noted before, rather nomi-



nominal then reall. The same (n) *Herodotus* also writes, that some of the Græcians make the third Pyramid the worke of Rhodopis a Curtizan; an error in opinion of those, who seeme not to know who this Rhodopis might be, of which they speake; for neither could she have undertaken such a Pyramid, on which so many thousand talents were to be spent; neither lived shee in this mans time, but in the time of King Amasis. Now this Amasis, as he elsewhere shewes. lived long after these Pyramids were in being. The same storie is recited by (p) *Strabo* and *Pliny*, both of them omitting the names of the Founders of the former two; *Strabo* gives her a double name; The third Pyramid is the Sepulcher of a Curtizan, made by her lovers, whom *Sappho* the Poetresse calls *Doricha*, Mistresse to her brother *Charaxus*; others name her *Rhodope*. But whether wee name her *Doricha*, or *Rhodope*, the relation is altogether improbable, if we consider either her condition or the infinite vastnesse of the expense. For \**Diodorus*, though he rightly acknowledges this Pyramid to be much lesse then either of the former two, yet in respect of the exquisite workmanship, and richness of the materials, he judges it not inferiour to either of them. A structure certainly too great and sumptuous, to have beene the designe, and undertaking of a Curtizan, which could hardly have been performed by a rich, and potent Monarch. And yet *Diodorus* hath almost the same relation, onely a little altered in the circumstances: (q) Some say, that this is the Sepulcher of the strumpet *Rhodope*; of whom, some of the *Nomarchæ* (or Prefects of the Provinces) being inamour'd, by a com-

n Herodot. lib. 2.  
Τὴν δὲ μὲν τρίτην  
φασὶ Ἐνλίωον  
Ροδοπίαν κατασκευάσαι  
ἡμετέρῳ Ἰῶν, ὡς  
ὁμοῦς λέγουσι,  
&c.

p Αἰγύπτῳ δὲ τὴν  
ἐν Ἀλεξάνδρῳ τῶν  
πυλῶν τῶν τριῶν ἀπο-  
σφῆν. ἢ Ἐνλίωον  
ἢ ἡ τὴν μὲν ποιεῖ-  
ντα, καὶ ἡ Διο-  
δορὸν ἐκτίθειν τὴν  
ἀδελφῷ αὐτοῦ  
καὶ τῷ ἀδελφῷ  
αὐτοῦ τὴν ποιεῖντα  
Πυλῶν. *Strabo*.  
lib. 17.

\* Diod. Sic. lib. 1.

q Diod. Sic. lib. 1.  
Ταῦτάς τινες  
λέγουσι Ροδοπίαν  
καὶ τὴν τριῶν  
πυλῶν, ἢ καὶ τὴν  
Νομαρχῶν ποιεῖν  
ἐκτίθειν καὶ τὴν  
ἀδελφῷ αὐτοῦ  
καὶ τῷ ἀδελφῷ  
αὐτοῦ τὴν ποιεῖντα  
Πυλῶν. καὶ τὴν  
τὴν ποιεῖντα  
Πυλῶν.

mon expense to win her favour, they built this Monument. But to passe by this Fable (for it is no better) and to returne to our inquirie. The same Author immediately before ingenuously confesses, that concerning them all three, there is little agreement either amongst the Natives, or amongst Writers : (r) For they say, Armaeus made the greatest of these ; the second, Amasis ; the third, Inaron. And (s) Pliny informing us, that these three were made in seventie eight yeares, and foure moneths, leaves the Founders of them very ambiguous : For reciting the names of many Authors that had described them, hee concludes ; (t) *Inter omnes eos non constat à quibus facta sint, justissimo casu obliteratis tanta vanitatis authoribus.*

The *Arabians*, whose excellencies I judge to have been in the speculative sciences, and not in the Histories, and Occurrences of ancient times, assigne other Founders of these three, different from those mentioned by the *Greeks*. The Author of the Book intituled, *Morat Alzeman*, writes, they differ concerning him that built the Pyramids; Some say Joseph, some say Nimrod, some Dalukah the Queene, and some that the *Egyptians* built them before the floud : For they foresaw that it would be, and they carried thither their treasures, but it profited them nothing. In another place he tells us, that the *Coptites* (or *Egyptians*) report that these two greater Pyramids, and the lesser, which is coloured, are Sepulchers. In the East Pyramid is King Saurid, in the West Pyramid his brother Hougib, and in the coloured Pyramid Fazfarinoun, the sonns of Hougib ; The *Sabeans* relate, that one

¶ Idem ibid.  
 Τις μάλιστα πο-  
 ῖον λίχον Αρ-  
 μάειον τὸν ὁ Δα-  
 ῦδου Αἰμαίου  
 [ἢ Αἰμαίου]  
 τὰν δὲ τρεῖς  
 ἔτεσιν [ἢ Μῆ-  
 σεσιν]  
 ¶ Tres verò factæ  
 annis LXXVIII  
 & mensib. IV.  
 Plin. lib. 36.  
 cap. 12  
 ¶ Plin. ibid.

of them is the Sepulcher of Shūt (that is Seth) and the second the Sepulcher of Hermes, and the coloured one the Sepulcher of Sab, the sonne of Hermes, from whom they are called Sabæans. They goe in pilgrimage thither, and sacrifice at them a Cocke, and a blacke Calfe, and offer up incense. Ibn Abd Alhokm: another Arabian discoursing of this Argument, confesses, that he could not find amongst the learned men in Egypt, any certaine relation concerning them (wherefore) what is more reasonable (saith he) then that the Pyramids were built before the Flood? For if they had been built after, there would have been some memory of them amongst men; at last he concludes. The greatest part of Chronologers affirme, that he which built the Pyramids, was Saurid ibn Salhouk the King of Egypt, who was before the Flood 300 yeares. And this opinion he confirms out of the Books of the Egyptians: To which he addes, The Coptites mention in their Books, that upon them there is an inscription ingraven; the exposition of it in Arabicke is this: I Saurid the King, built the Pyramids in such and such a time, and finished them in six yeares; he that comes after me, and sayes he is equall to me, let him destroy them in six hundred yeares; and yet it is knowne, that it is easier to plucke downe, then to build; and when I had finished them, I covered them with Sattin, and let him cover them with Mats. The same relation I find in severall others of them, that this Saurid was the Founder of these three Pyramids, which the admiration of after times inrolled amongst the miracles of the world. And these are those three, which are still faire, and intire, and standing neare



King, these by a common consent built a Labyrinth, above the Lake of Mœris : At the angle where the Labyrinth ends, there is a Pyramid of XL Orgyia, (that is, of CCXL feet) in which are ingraven huge resemblances of Beasts, the passage to it is under ground. And this is that Pyramid, as may evidently be collected out of (d) Strabo, in which Imandes lyes buried, whom we may probably suppose to have been the builder of it : his words are these ; At the end of this building (that is, of this Labyrinth) which containes a furlong in length, there is a certaine \* Sepulcher, being a quadrilaterall Pyramid, each side of which is CCCC feet, and the altitude is the same ; the name of him that lyes buried there is Imandes, whom the Author of the Epitome calls Maïndes, and Strabo himselfe not long after, Ismandes ; Diodorus names him Osymanduas. Which of these two, whether Herodotus, or Strabo, hath given the truest measure of it, unlesse the Pyramid were now extant, cannot be decided by us. Though Pliny adheres to the dimensions of Herodotus : but whereas Herodotus and Strabo mention there but one Pyramid, he makes mention of many : And whereas Strabo makes this to be quadrilaterall, he describes these (if I mistake not his words) to be sexangular. (e) Superq, Nemeses XV adiculis inclusis Pyra-

d Strab. lib. 17.

\* Diodorus relates, that over the Sepulcher there was a Circle of Gold of 365 Cubits compasse, and a Cubit in thickness, in which the dayes of the year were inscribed, and divided into a Cubit a piece, with a description according to their nature, of the setting and rising of the stars, and also their operations, after the Egyptian Astrologists. They say, this Circle was carried away by Cambyses, and the Per-

sians, at what time they conquered Egypt (Diodor. Sicul. lib. 1.) He which shall seriously consider this, and severall other passages, in Herodotus and Diodorus, of the stupendous works of the Egyptians, must needs acknowledge, that for magnificence, if not for Art, they farre exceedd the Grecians and Romans, even when their Empires were at the highest, and most flourishing. And therefore, these Admiranda Romæ, collected by Lipsius, are scarce to be admired, if compar'd with some of these. At this day there is hardly any vast Colonne, or Obeliske, remaining in Rome, worthy of note, which hath not already beene brought thither out of Egypt. (e) Plin. lib. 36. cap. 13.

### Of the Authors or Founders

*mides complures* (that is above this Labyrinth, which he places in *Heracleopolite Nemo*) *quadragenarum Ulnarum VI radice muros obtinens.*

Long before these four *Pyramids of Cheops, Cephren, Mycerinus, and Aschis*, who immediately succeeded one another in the Kingdom, but after this of *Ismandes*, *Myris* as he is called by *Diodorus*; but *Herodotus, Strabo, and Pliny* name him *Maris*. Another *Egyptian King* built two admirable *Pyramids*; the description of which, though in *Herodotus* it immediately follows that of the twelve Kings; yet as it may evidently be collected out of him and *Diodorus*, these two of

*Mæris* must many ages have preceded : (f) For *Herodotus* tells us, that from *Menes* (the first King of the *Egyptians*, whom *Diodorus* names *Menas*) the Priests recited out of their Books, CCCXXX Kings, the last of which was *Mæris* ; long after whom reigned *Sesoftris*, who is called by *Manethos*, *Sethosis* ; and by *Diodorus*, *Sesoftris*, and *Sesosis* ; where he more particularly, then *Herodotus*, expresses this *Sesoftris* to have been (g) seven ages after *Mæris*, and to have reigned long before these twelve Kings. The which *Sesoftris*, or *Sethosis*, immediately succeeding *Amenophis*, (according to *Manethos* in *Josephus*, as we shall shew in the ensuing discourse) must have been before *Cheops*, *Cephren*, *Mycerinus*, and *Afyhis* ; and therefore consequently, that *Mæris* must long have preceded these twelve Kings. This *Mæris* undertooke, and finished that most admirable Lake, denominated after his name, as it is testified by *Herodotus*, *Diodorus*, *Strabo*.

*Strabo*, and *Pliny*. A work the most usefull, and wonderfull, if it be rightly considered, that I thinke was ever by any man attempted : in the midst of which, he erected two *Pyramids*; the one in memory of himselfe, the other of his wife, each of them being 136 feet in height; the description of both which, and of his Lake, we have in *Herodotus*, the latter we find in *Strabo*, but in none so fully as in (b) *Diodorus*, and therefore I shall relate his words. *Ten Schœnes*, (that is, 136 furlongs; though *Strabo* and *Artemidorus* before him, observe a difference of *Schœnes* in Egypt) above the City (Memphis) *Myris dug*, a Lake of admirable use, the greatnesse of which worke is incredible : For they relate, that the circumference of it conteines 610. 610. 610. 136. furlongs, the depth of it in many places is fifty fadome (that is, two hundred cubites, or three hundred feet) who therefore may not deservedly aske, that shall consider the greatnesse of the worke, how many myriads of men, and in how many yeares they made it. The common benefit of it to those that inhabit Egypt, and the wisdom of the King, no man can sufficiently commend. For since the rising of Nilus is not alwayes alike, and the Countrey is the more fruitfull by the moderateesse of this; He dug a Lake to receive the superfluitie of the water, that neither by the greatnesse of the inundation unseasonably drowning the Countrey, it should occasion *Marthes*, or *Lakes*; or flowing lesse then it should doe, for want of water it should corrupt the fruits, he therefore cut a ditch, from the River to the Lake, eighty furlongs long, and three hundred feet in breadth. By which sometimes receiving

b Diod. Sic. lib. 1.  
Favus 5 f. 10 Miles  
don d'era g'it'v  
A pulu ap' : 75  
At d' g'ia d'au  
uacit. tal d' u  
y d'et 75 1000  
d'agor, &c.

ceiving in, and sometimes diverting the River, he exhibited a seasonable quantity of water to the husbandmen, the mouth of it sometimes being opened, and sometimes shut, not without much art, and great expences. For he that would open the bars (or sluices) or shut them, it was necessary that he spent at the least fifty Talents. The Lake in this manner benefitting the Egyptians, hath continued to our times, and from the Author of it, at this day is called the Lake of Myris. The King that dug it, left a place in the midst, in which he built a Sepulcher, and two Pyramids, each a furlong in height; the one for himself the other for his wife, placing upon them two Marble-Statues, sitting on a Throne, imagining by these workes he should propagate to posterity an immortall memory of his worth. The Revenue of the Fish of this Lake he gave to his Wife, for her Unguents, and other Ornaments; the fishing being worth to her a Talent a day: For they report, there are two and twenty sorts of Fishes in it, and that such a multitude is taken, that those who are perpetually employed in salting them, of which there is a very great number, can hardly dispatch the worke. Thus farre Diodorus: Which description, as it is much more full then that of Herodotus, so Herodotus hath this memorable observation omitted by Diodorus. (i) That this Lake was made by hand, and hollowed, it is apparent, because almost in the midst of it there stands two Pyramids, fiftie fadomes above the water, and as many fadomes of the building under wa'er: upon the top of each of which there is a Colossus of Stone, sitting upon a Throne; so that the Pyramids are an hundred fadomes



adomes high. Strabo I know not by what oversight omits these two Pyramids, whereas he acknowledges the Lake of *Mæris*, in which they stood, (k) to be admirable, being like a Sea for greatnesse, and for colour.

Besides these which we have handled, and whose Founders are upon record in the writings of the Ancients, there are many others in the *Libyan* Desert, where it bounds *Ægypt*, of which there is no particular mention extant, either in the *Greeks*, *Latines*, or *Arabians*. Unlessse we shall apply these words of (l) *Diodorus* to some of them. There are three other Pyramids, each side of which containe two hundred feet, the structure of them, excepting the magnitude, is like to the former (that is, as he there specifies, to those three Pyramids of *Chemmis*, *Cephren*, and *Mycerinus*) these three Kings before mentioned are reported to have erected them for their Wives. The bignesse of some of these now extant, doth well answer the measure assigned by *Diodorus* : But if these three Kings built them for their Queenes, it may be wondred why they should have placed them so remote from their owne Sepulchers : or why they should stand at such large, and inequall differences, of severall miles from one another. I find as little satisfaction in (m) *Pliny*, where he writes, *Multa circa hoc vanitas illorum hominum fuit, vestigiaq; complurium inchoatarum extant, una est in Arfinoite nomo, dua in Memphi, non procul Labyrintho, de quo & ipsi dicemus*. For not telling us the Founders of these, he leaves us still in the same darknesse, only we may in generall collect

ὁ Θάμνης δὲ ἐν  
τῷ λίμνῳ ἔχει τὴν  
Μοίραδιν καλεσμένην  
τὴν παλαιὰν τῆς  
μεγίστης, ἣ τῆς  
ἡμέας θαλάσσης·  
Strab. lib. 17.

l' Diodor. Sic. l. 2.  
Εἰσι δὲ καὶ αἰνὰ  
τρεῖς Πυραμίδες,  
αἱ ἑκάστη μὲν  
πλεονεὶ δι' ἑκατὸν  
ὑπερέρχεται, τὴ δ'  
ἰσὺν ἑκατὸν πλεονε-  
ῖται τῇ κατὰ  
σκευὴν τῆς αἰνῆς,  
πλεονεὶ τὴν μεγίστην.  
ταύτας ὁ φασὶ ἐκ  
σεσημασμένων τρεῖς  
βασιλέων τὴν αἰνὴν  
κατὰ σκευὴν αὐτῆς  
ποιῆσαι.

m Plin lib. 36.  
cap. 13.

ONE

out of him, and likewise out of that Ode in *Horace* :

(*Horac. Ode 30.*  
*lib. 3.*)

*Exegi monumentum aere perennius :*  
*Regaliq; situ Pyramidum altius.*

\* *Plin. lib. 36.*  
*cap. 12.*

*Leo Afric.*  
*lib. 4.*

That they were the works of *Egyptian Kings*; but of which of them, and at what time, we are altogether uncertaine. *Regum pecunia*, \* saith *Pliny*, *otiosa, ac stulta ostentatio*. Of the same opinion is *Leo Africanus*, in his accurate description of *Africa*, after many yeares travell in those parts. *Hæc per desertum arenaceum, iuxta ad Pyramides, nempe ad præscorum Egypti Regum Sepulchra, quo in loco Memphin olim extitisse asserunt*. It may be it was the Royall Prerogative, and that it was prohibited to private men, how wealthy, and potent soever, to be thus intomped; but without some farther light from the Ancients, it would be too great a presumption to determine any thing.

o *Lucan. lib. 8.*

(o) *Lucan*, I know not upon what ground, makes as if the *Ptolemies* had imitated the *Egyptian Kings* in this particular :

*Cùm Ptolemæorum manes serièmq; pudendam*  
*Pyramides claudant.*

p *Diodor. lib. 2.*

q *Plato, & alij.*

Surely if they did, these are none of those : For they would have built them at *Alexandria*, which was then the Regall Seat, and not at *Memphis*, the which as (p) *Diodorus* assures us, began to decay after the building of *Alexandria*, like as the ancient *Thebes* (as the (q) *Grecians* stiled it; or the *City of the Sunne*, as the *Egyptians*, according

according to (r) *Diodorus* called it; or *Diospolis*, as *Diodorus* and *Strabo* (s) also name it,) did after the building of *Memphis*. Those which imagine the Monument, or Sepulcher, mentioned by (t) *Plutarch* at *Alexandria*, into which Cleopatra fled for feare of *Augustus*, to have been a Pyramid, are much deceived. For in the life of *Marke Antony*, where he informes us, that there were Sepulchers near the Temple of *Isis*, of exquisite workmanship, and very high; into which she conveyed the richest of her treasures, he describes one of them, wherein she hid her selfe, to have had a window above the entrance, by which she drew up with cords the body of *Antony*, and by which afterwards *Proculeius* entred, and surprized her. This window is not in any of those *Pyramids* I have seene; neither can I apprehend, if these were of as solid, and massie stones, and of the same shape, as those at *Memphis*, and the chambers within as remote from the outward superfcies, of what use it could be, either in respect of light, or ornament; and therefore I conjecture these monuments of the *Ptolemies*, to have beene of a different structure from those of the *Pyramids*.

*Diodor. lib. 1.*  
*Strab. lib. 17.*

*Plutarch. in Antonyo.*

In all other Claſſicall Authors, I finde no mention of the Founders of the rest in the *Libyan* Desert: and after such a distance of time, wee must be content to be silent with them.

Of



## Of the Time in which the PYRAMIDS were built.

**T**O define the precise Time in which these *Pyramids* were erected, as it is an inquire of much difficultie, so of much importance, in regulating the various and uncertaine traditions of the Ancients, concerning the *Aegyptian* Chronologie. For if wee shall peruse thole fragments of *Manethos*, an *Aegyptian* Priest, preserved by (a) *Josephus*; or thole relations of (b) *Herodotus*, of cccxxx Kings to *Mæris*, from *Menes* the first that reigned in *Agypt* (who probably is (c) *Mizraim*, the second sonne of *Cham*, and (d) Father of the *Aegyptians*;) or that computation of (e) *Diodorus*, borrowed from their sacred Commentaries, That to the clxxx *Olympiad*, or to the time in which he travailed thither, there had beene a Succession in the Royall Throne for xv c i o yeares; or that calculation of (f) *Pomponius Mela*, of cccxxx Kings to the time of *Amasis*, continuing above xiii c i o yeares; or lastly, those *Dynasties* mentioned by *Africanus* and *Eusebius*, but pretermitted by *Herodotus* and *Diodorus*, the first of which (g) *Joseph Scaliger* places in the vii c i o and ix yeare of that *Julian*

a Ioseph. lib. 1.  
contra Apionem.  
b Herodot. lib. 2.

c Gen. 10. 6.  
d Ioseph. lib. 1.  
Antiq. cap. 7.  
e Diodor. lib. 1.

f Trecentos &  
triginta Reges  
ante Amasim, &  
supra tredecim  
millium annorum  
ætates, certis an-  
nalibus referunt.  
Pomp. Meli. lib. 1.  
cap. 9.  
g Scal. in Eusebii  
Chronic.

*Julian* period, which by him is called *Periodus Julianæ postulatæ*, and the time *tempus prolepticum*, preceeding the Creation by *cio ccc lxxvi* yeares, we shall finde our selves intangled in a Labyrinth, and Maze of Times, out of which we cannot, without much perplexitie, unwind our selves. And if we farther consider, that amongst those many names delivered by *Manethos*, and preserved by *Josephus*, *Africanus*, *Eusebius*, and *Synellus*, how few there are that concur with those of *Herodotus*, and *Diodorus*, or with those in *Plato*, *Strabo*, *Pliny*, *Plutarch*, *Censorinus*, and some others: and that which is of greater consequence, how difficult it is to reconcile these Names, and Times, to the *Egyptian Kings* recorded in the *Scriptures*, we shall finde our selves beset; and as it were invironed on every side, with great and inextricable doubts. What therefore, in inquiries of this nature, is approved as the most solid, and rationall foundation, that is, to finde out some common, and received *Epocha*, in which either all, or most agree, that shall be our guide in matters of so great antiquitie. Now, of all the ancient *Epochas*, which may conduce to our purpose, there is none that we may safer rely upon, then that of the *migration of the Israelites out of Egypt*; which had the same hand faithfully to pen it, that was the most active, and miraculous instrument of their departure. And though prophane Historians differ much in the manner of this action, either as they were tainted with malice against the *Hebrewes*, or misled with the calumnies, and false reports of their enemies,



cessor of *Sesostris*, to have been called \* *Pheron*; which I suppose is *Pharaoh*, and his proper, and peculiar name. But who this *Pharaoh* should be, whose heart God hardened, and upon whom *Moses* wrought so many wonders, is worth our disquisition. *Josephus* in his first booke *contra Apionem*, out of *Manethos* contends, that *Tethmosis* ( who is tearmed also *Amosis* by *Africanus*, and *Eusebius* ) reigned then in *Egypt*. The whole force of his argument lyes in this, that *Manethos* mentions the expulsion of the Nation of Shepheards to have beene by *Tethmosis*: But the *Hebrewes* were a Nation of Shepheards, therefore the *Hebrewes* were expelled out of *Egypt*, or in the Scripture phrase, departed out of *Egypt*, under *Tethmosis*; and consequently, that *Moses*, who was their Conductor, was coetaneous with him. That the *Hebrewes* were a Nation of Shepheards, and so accounted of themselves, and were esteemed by others, is very perspicuous. (a) And *Ioseph* said unto his brethren, and unto his fathers house, I will goe up and shew *Pharaoh*, and say unto him, my brethren, and my fathers house, which were in the land of *Canaan*, are come unto me. And the men are Shepheards, for their trade hath beene to feed cattell, and they have brought their flocks, and their herds, and all that they have. And it shall come to passe, when *Pharaoh* shall call you, and shall say, what is your occupation? That ye shall say, thy servants trade hath beene about cattell; from our youth even untill now, both we, and also our Fathers: that ye may dwell in the land of *Goshen*. For every Shepheard is an abomination to the *Egyptians*. But

*Ἰωσήφ. Α. π. ἀποκρίσεις, ἐν ἧς λέγειται ὅτι οὗτος ὁ Πέρων, ὁ ὡς ποιεῖται ἀπὸ Ἡεροδωτοῦ, lib. 2.*

*Gen. 46 31, 32.*

b In oratione contra Græcos.  
c In parenetico ad eoldem.  
d Lib. 2. Stromatum,  
e Ioseph, lib. 1. contra Apionem.  
Επει το βασιλευς ημιν τιμας δο-  
νη, &c.

before we shall disprove this assertion of Josephus, which carries much speciousness with it, and therefore is approved, and followed, by (b) Tatianus, by (c) Justine Martyr, and by (d) Clement Alexandrinus. we shall put down the words of Manethos himselfe, as they are reported by (e) Josephus, in his first booke contra Apionem. Timaeus by name being our King, under him I know not how God was displeased, and beyond expectation, out of the Easterne countries, men of obscure birth incamped themselves in the country, and easily, and without battaile tooke it by force, binding the Princes, and besides cruelly burning the Cities, and overthrowing the Temples of the Gods, Last of all they made one of themselves a King, who was named Salatis, hee reigning nineteene yeares dyed. After him another named Bxon reigned fortie foure yeares: next to him Apachnas; and her, thirtie six yeares seven months: then Apophis sixtie one, Janias fiftie, and one month, after all Assis fortie nine yeares and two months. And these were the first six Kings of them alwayes conquering, and desiring to extirpate Egypt. There nation was called Hyclos, that is kingly Sheepbeards. For Hyc in the sacred tongue signifies a King; and Sos a Sheepheard, or Sheepheards in the common dialect, and thence Hyclos is compounded. But some say that these were Arabians. [In ether Copies I have found that by the denomination Hyc, Kings are not signified, but on the contrary captiue Sheepheards. For Hyc in the Egyptian language, when it is pronounced with a broad sound, plainly signifies captiues; and this seemes more probable to me, and better agreeing to the

[These are the words of Josephus, and not of Manethos.]

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the ancient history. ] Those Kings therefore which we before mentioned, and those which were called Pastores, and those which descended of them ruled Egypt five hundred and eleven yeares. After this he mentions that by the Kings of Thebes, and of the rest of Egypt, there was an invasion made upon these Shepheards, and a very great and lasting warre. The which he saies were conquered by a King, whose name was Alisfragmuthosis, whereby they lost all Egypt, being shut up into a place containing in circuit ten thousand acres. This space Manethos saies, the Shepheards encompassed with a great and strong wall, that they might secure all their substance, and their spoiles in a defensible place. But Themosis the sonne of Alisfragmuthosis endeavoring to take them, with four hundred thousand armed men, beleagred the wals, who despairing to take them by Seige, made conditions with them, that they should leave Egypt, and go without any damage whither they would: They upon this agreement, no lesse then two hundred and forty thousand, with all their substance went out of Egypt, by the desert into Syria, and fearing the power of the Assyrians ( who then ruled Asia ) in that Country, which is now called Judæa, they built a Citie capable to receive so many myriads of men, naming it Hierusalem. § By way of answer to Josephus, we say that though the Israelites might properly be called Shepheards, yet it cannot hence be inferred out of Manethos that these Shepheards were Israelites. Nay if we compare this relation of Manethos with that in Exodus, which Josephus being a Jew, cannot but approve of, we shall finde the

§.

Exod. 3.

contrary. For there they live under a heavy slavery, and persecution, whereas here they are the persecutors, and afflictors: there they groane under their taskmasters the Egyptians, here they make all Egypt to groane under them: lastly whereas there they are imployed in the lowest offices, (g) *in Morter, and in Brick, and in all manner of service in the field*: here, after the destruction of many Citties, and men, and infinite outrages committed upon the Egyptians, they make one of themselves a King, and for six descents keepe themselves in possession of the royall Throne, of which after a long, and bloody war they are deprived. Their building likewise of a Cittie in *Judea* and naming it *Jerusalem*, according to *Manethos*, is a strong argument against *Josephus*, that these Shepherds could not have beene the Israelites. For before the entrance of the Israelites into *Canaan*, we finde that *Jerusalem* was a fort of the *Jebusites* upon mount *Sion*, unconquered by *Joshua*. (h) *As for the Jebusites the inhabitants of Jerusalem, the children of Israel could not drive them out.* But they were long after subdued by *David*. And (i) *David and all Israel went to Jerusalem, which is Jebus, where the Jebusites were the Inhabitants of the Land. And the Inhabitants of Jebus said to David, Thou shalt not come hither, Neverthelesse David tooke the castle of Zion, which is the Cittie of David.* Besides all this, the History, and Chronology of those ancient times, if we compare Sacred, and prophane Authors, will in no sort admit that these Shepherds must have beene the Israelites. For if these that departed out of Egypt in the

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g Exod. 1. 14.

h Josh. 15. 63.

i 1 Chron. 11. 4. 5.

reigne of *Tethmosis* King of *Thebais*, or of the upper part of *Egypt*, were the children of *Israel*, then must *Moses* their Conductor have been as ancient as *Tethmosis*, or *Amosis*, that is as ancient as *Inachus*, the first King of the *Argives*. For *Apion* in his fourth Book of the Histories of *Egypt*, shewes out of *Ptolemaus Mendesium* an *Egyptian Priest*, that this *Amosis* lived in the time of *Inachus*, as it is recorded by \* *Tatianus*, || *Justine Martyr*, \* *Clemens Alexandrinus*, and others. *Eusebius* though he doth not approve of it, for he places *Moses* in the time of (k) *Cecrops*, yet he assures us that it was a received opinion among many Learned men. (l) *Moyse Inachi fuisse temporibus eruditissimi viri tradiderunt ex nostris Clemens, & Africanus; ex Judeis, Josephus, & Justus, veteris historiae monumenta replicantes*. Now *Inachus* according to (m) *Castor* an ancient Chronographer. with whom *Eusebius* also concurs, began to reign a thousand & eighty years before the first *Olympiad*, that is CIOCCCLXVIII before the destruction of the Temple under *Zedekiah*, and before *Christs* nativity, after the *Dionysian*, or common account, CIOIOCCCLVI. That of the *Olympiads* is so assured an *Epocha*, and so strongly, and clearly proved by *Eclipses* of the Sun, and *Moone*, which are the best demonstrations in Chronology these being expressed by some of the Ancients to have hapned in such a yeare, of such an *Olympiad* as by \* *Ptolemy* others in such a yeare of the epocha of *Nabonassar*, that we cannot erre in our Calculations an houre, much lesse an intire day. By this therefore we shall fixe the time of *Zedekiah*, and the destruction of the Temple:

\* In Oratione contra Græcos.  
 † In panætico ad Græcos.  
 \* Lib. 1. Stromate.  
 † And. de b. Saint Augustine, Bdxie Moles ex *Egypto* populum. Hæc novissimo tempore *Cecropis*, æquent. infum Regis. l. 18. c. 11. de Civ. Dei.  
 † Euseb. Chron. in Euseb. Chron.

\* Ptolemæus ἐν μὲν πρῶτῳ βιβλίῳ.

ple : and consequently, if, by our continuation of the yeares mentioned in the Sacred story, it shall appeare, that from the time of *Moses*, either to the first *Olympiad*, or to *Zedekiah*, and the destruction of the Temple, there cannot be so great a distance as these suppose, we may safely then conclude that *Moses* lived not in the time of this *Tethmosis*, and is not so ancient, as *Josephus* makes him, and that these Sheepheards were not the *Israelites*, but very probably *Arabians*, as *Manethos* here also reports, some say that these were *Arabians* : who to this day for the greatest part, like the *Nomades* wander up and down, feeding their cattle, and often make incursions upon the *Egyptians*, and *Syrians*. Which occasioned *Sesostris* the great (as we find it in (n) *Diodorus*) to make a wall on the East side of *Egypt* a Thousand and Fifty furlongs in length, from *Pelusium* by the Desert to *Heliopolis*, against the inrodes of the *Syrians*, and *Arabians*. As at this day the *Chinese* have done, against the irruptions of the *Tartars* on the North, and West parts of *China*, for many hundred miles : The which appeares by a large Mappe of mine of that Countrey, made, and printed in *China*. On the contrary, if the succession of times, from *Moses*, recorded in the holy Writ, better agrees, with the age of *Amenophis*, the Father of *Ramesses*, whose Story (o) *Josephus* hath preserved out of *Manethos*, and whose time and ranke in the *Dynasties*, *Africanus*, and *Eusebius* deliver out of the same *Manethos*, we may with more probability affirme, that the migration of the *Israelites*, and time of *Moses* was, when *Amenophis*, was *Pharaoh*, or King of *Egypt*, then that

• Diod. Sic. lib. 1.

• Joseph. lib. 1.  
contra Apionem.

that it was when *Tethmosis* reigned, as *Josephus*, and others contend, out of a desire to make *Moses* ancients, then in truth he is.

And though this argument from the *Series* and successions of time is so demonstrative, and conclusive, that nothing can be opposed against it, and therefore might be sufficient to evince our purpose: yet if we considerately examine another relation of *Manethos* (which is slighted, and depressed by *Josephus*, because it made not for his purpose) it must necessarily be that by those *Shepherds* he meant not the *Israelites*, but rather, by the *Israelites*, the leprous people, which in his computation are three hundred thirty years, and six months, after the *Dynastie* of the *Shepherds*. And therefore we may oppose the authority of (p) *Manethos* against himselfe, or rather against *Josephus*. The summe of whose discourse is this: That *Amenophis*, who was a great worshipper of the Gods, as *Orus* one of the former Kings had been, being desirous to see the Gods, one of the Priests of the same name with him, told him he might, if he cleansed the Country of leprous, and polluted people. This leprous people chose for their Captaine, one of the Priests of *Heliopolis*, named *Osarsiphus*, who changing his name; was called *Moses*. He causing *Amenophis* for feare to fly into *Ethiopia*, was afterward by him, and by his Son *Seihon*, who was also called *Rameesses*, by the name of his father, overthrown in battell, and the leprous people were pursued by them unto the confines of *Syria*. Thus far out of *Manethos*. Here, which is very remarkable, we have expressly the name of *Moses*, whereas

*Manethos apud Joseph. lib. 1. contra Apionem.*

in



King, and another time, in which *Moses* lead the Israelites out of *Egypt*, and that was when *Bocchoris* reigned in *Egypt*, the nation of the *Jewes* being infected with leprosy, and scabs, and other diseases, betooke themselves to the Temples to beg their living, many being tainted with the disease, there happened a dearth in *Egypt*. Whereupon *Bocchoris* consulting with the Oracle of *Ammon*, received answer, that the leprous people were to be drowned in the Sea, in Sheets of lead, the scabbed were to be carried into the wilderness, who choosing *Moses* for their leader conquered that country, which is now called *Judaea*. Out of which relation of *Lysimachus*, and some others of like credit, (1) *Tacitus* may have borrowed his in the fifth booke of his Histories.

Most authors agree that there arising a contagion in *Egypt*, which defiled their bodies, King *Bocchoris* consulting the Oracle of *Hammon*, whereby to finde some remedy, was bid to purge his Kingdome, and to carry that sort of men, as hated of the gods, into other countries, Thence the vulgar sort being inquired after, and collected together, after they had beene left in the deserts, the rest being heavy with teares, *Moses* one of the banished men admonished them, not to expect the helpe, either of Gods, or men, being deserted by both, but that they should trust to him as their Captaine, sent from Heaven, to whose assistance by their giving credit at the first, they had overcome their present calamities. They assented unto him, and being ignorant of all, they begin their journey, as fortune should lead them.

Thus much and a great deale more hath *Tacitus*

of

1 Tacit. l. 5. Hist. Plurimi auctores consentiunt, oritur per *Egyptum* tabe, quæ corpora sedaret: Regem *Bocchoris*, ad *Hammonis* oraculo, remedium petentem, purgare regnum, & id genus hominum ut invisum deis alias in terras avellere jussura. Sic conquisitum collectaque vulgus, postquam vastis locis relictum sit, ceteris per lachrymas torpentibus, *Mosen* unum exulorum monuisse, ne quæ deorum hominibus opem expectarent ab utrisque deserti, sed sibi metui duci celsi, crederent, primo cujus auxilio credere: presentes miseras populiissent. Assensere atque omnium ignorantia fortunam accipiant.

of *Moses*, and the Jewes. But to passe by his, and *Lyfsmachus* calumnies, we can no more assent to these testimonies of theirs, that *Moses* should have lived in the time of *Bocchoris*, then we did to *Josephus* that he was coetaneous with *Tethmosis*. For we finde *Bocchoris* to be placed by *Africanus*, and (u) *Eusebius*, in the twenty fourth dynasty, and by (w) *Diadornus* long after *Sesostria* the great, or *Ramesses*: which *Ramesses*, or *Sethosis*, or *Sethon* (that is *Sesostria*, and *Sesosis* in *Diadornus*) both in *Manethas*, and *Charemon*, is the sonne of *Amenophis*, who is the last King of the eighteenth dynasty, according to *Africanus*, and *Eusebius*. I purposely omit the opinion of (x) *Apion*, that *Moses* (whome he makes to be of *Heliopolis*) departed with these lepers, and blinde, and lame; in the first yeare of the seventh Olympiad, in which yeare, saith he, the Phanicians built *Carthage*; and that other of (y) *Porphyrius* in his fourth booke against the Christians, that *Moses* was before *Semiramis*. Wherehe places him as much too high, as *Apion* doth too low.

Laying therefore aside these vaine, and uncertaine traditions, we have no more assured way exactly to fix the time of *Moses*, then to have recourse to the sacred Scriptures, and sometimes to compare such authors of the Gentiles with these, against whom we have no just exceptions. For by those, and these conjointly, we may continue his time to the first Olympiad, and thence to the destruction of the Temple, by *Nabuchadnezzar* King of *Babylon*: That of the Olympiads being a most certaine, and known epocha

u Ex Edit. Ios.  
esaligere.  
w Diod.lib. 1.

x Apud Ios. lib. 1.  
contra Apionem.

y. Ex Ethniciis ve-  
ro impius ille  
Porphyrius in 4to  
operis sui libro,  
quod adversum  
nos Casso labore  
contextuit, post  
Moysem Semira-  
mim fuisse affir-  
mat. Euse. Ch. on.



cha with the Greekes, as that of the destruction of the Temple with the Jewes. From *Moses* then, or the migration of the Israelites out of *Egypt*, to the building of *Solomons Temple*, are cccclxxx yeares currant, or foure hundred seventie nine complete: and so also (x) *Ensebius* computes them. The words of the Text plainly conclude this Summe. \* *And it came to passe in the foure hundred and fourth score yeare, after the Children of Israel were come out of the land of Egypt, in the fourth yeare of Solomons reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord.* From the building of the Temple, to the destruction of it in the reigne of *Zedekias*, by the calculation, and confession of the best chronologers, are betwixt foure hundred and twenty, and foure hundred and thirty yeares. Which is thus deduced: After the first foundation of the Temple, *Solomon* reigned (a) thirtie seven yeares, (b) *Rehoboam* with (c) *Abia* twenty; in whose time we are to place *Shishak*, or *Sesoehosis*, the King of *Egypt*. (d) *And it came to passe in the fifth yeare of King Rehoboam, that Shishak King of Egypt came up against Jerusalem, And he tooke away the treasures of the house of the Lord, and the treasures of the Kings house, he even tooke away all: and he tooke away all the shields of gold, which Solomon had made.* This *Shishak* is named by the *Septuagint* *Zozan*, by *Saint Hierome*, *Sesac*, and is the same whom \* *Josephus* calls *Zozan*, which he imagines to have beene *Sesestris* the great, whose victories, and conquests are described at large by || *Herodotus*.

2 *Ensebius Chron.*

1 *King 6. 1.*

a For 1 *King* 4. 1. in the fourth yeare of his Reigne, and the second month he began to build the house of the Lord: And in 1 *King* 11. 42. The time that *Solomon* reigned in *Jerusalem* over all *Israel* was forty yeares. Out of which, if we subtract 3 complete yeares that preceded the foundation of the Temple, there remaine 37 yeares. b 1 *King* 14. 31. He reigned 17 yeares in *Jerusalem*. c 1 *King* 15. 2. Three yeares reigned he in *Jerusalem*. d 1 *King* 14. 15, 26. \* *Ioseph. Antiqu.* lib. 8. cap. 4. || *Herod.* lib. 2.

But

\**Diodorus* in the printed Copies always names him *Sesoftris*, but in one of the MSS. as *H. w. Stephanus* observe, he is sometimes called *Sesoftris* and sometimes *Sesofis*, vid. edit. *Diod.* ab *Henr. Stephan.*  
 1 Kings 15: 10.  
 41 years reigned he in Jerusalem.  
 1 Kings 22: 42.  
 He reigned 25 years in Jerusalem.  
 2 Kings 8: 17.  
 He reigned 8 years in Jerusalem.  
 2 Kings 22: 26.  
 He reigned one year in Jerusalem.  
 2 Kings 23: 3.  
 And he was with her bid in the house of the Lord 6 years: and *Athaliah* did reign over the Land.  
 2 Kings 23: 2.  
 40 years reigned he in Jerusalem.  
 2 Kings 24: 2.  
 He reigned 39 years in Jerusalem.  
 2 Kings 25: 2.  
 He reigned 52 years in Jerusalem.  
 2 Kings 25: 33.  
 He reigned 16 years in Jerusalem.  
 2 Kings 26: 2.  
 He reigned 6 years in Jerusalem.  
 2 Kings 28: 2.  
 He reigned 39 years in Jerusalem.  
 2 Kings 28: 12, 13, 16.  
 2 Kings 28: 33, 36.  
 Herod. lib. 2.  
*Saxapiflos.*

But this *Sesoftris*, or (\*) *Sesofis* as *Diodorus* also termes him, must long have preceded *Rehoboam's* time, as in the sequell of this discourse it will appeare. Therefore the more probable opinion is that of *Scaliger*, that by *Shishak* is meant *Sesofis*, whom *Manethos* calls Σισυης, and the *Scholast* of *Apollonius* Σισυης, the time of the *XXIIIth.* dynasty, in which we find him placed by *Africanus*, and *Ensebius*, doth well agree with it, and the radicall letters in *Shishak*, and *Sesac*, being the same, do very much strengthen our assertion. After *Rehoboam* and *Abiath's* reigne, (e) *Asah* and (f) *Jehosaphat* reigned *LXVI.* years, (g) *Joash* and (h) *Abazia* *IX.* (i) *Athalia* and (k) *Joas* *XLVI.* (l) *Amasias* *XXIX.* (m) *Uzziah* *LII.* (n) *Joatham* *XVI.* (o) *Achaz* *XVI.* (p) *Hezekiah* *XXIX.*

Now (q) in the fourteenth years of King *Hezekiah*, did *Sennacharib* King of *Assyria* come up against all the fenced Cities of *Judah*, and tooke them. But afterwards when he came to besiege *Jerusalem*—(r) It came to passe that night, that the Angell of the Lord went out, and smote in the Campe of the *Assyrians* an hundred fourscore and five thousand, and when they arose early in the morning behold they were all dead corpses. So *Sennacharib* King of *Assyria* departed, and went, and returned, and dwelt at *Nineveh*. In the time of this *Sennacharib*, *Sethon* succeeding *Anysis* reigned in *Egypt*, according to (s) *Herodotus*, who in his *Enterpe* hath plainly the name *Sanacharib*, stiling him King of the *Arabians*, and *Assyrians*, and making him to have received a miraculous defeate, which it may be was that of *Hezekiah*, though

though hee applies it to *Sethon* King of the Egyptians. His Story is well worth our observation, which runnes thus. (1) After this (*Anysis*) the Priest of *Vulcane*, by name *Sethon*, reigned, who abusing the men of war of the Egyptians, and contemning them, as not usefull to him, besides other ignominies he deprived them of their Lands, which had been given to every company of twelve by the former Kings. Whence it hapned, that when afterwards *Sauacharib* the King of the Arabians, and Assyrians invaded Egypt, the Egyptian Souldiers refused to assist him. Then the Priest destitute of counsell, shut himselfe up, lamenting before the Image how much he was in danger to suffer; in the midst of his mourning falling asleep, a God appeared to him, encouraging him that he should suffer no distresse, if he would march against the Armies of the Arabians. For he would send him succour. He therefore giving credit to this dreame, taking with him such volunteers of the Egyptians, as followed him, pitched his Army at *Pelufium*. For there Egypt is easiest invaded, neither did any of the Souldiers follow him, but Tradesmen, and Artificers, and Merchants. Comming thither, by night an infinite number of Mice, entring upon his enemies, knawed their Quivers, and Bowes, and the leathers of their Shields, so that the next day the enemies destitute of Arms fled, many of them being slaine. And therefore now this King stands in the Temple of *Vulcane*, in a statue of Marble, holding in his hand a Mouse with this inscription. He that looks upon me let him be religious. After *Hezekiah* (9) *Manasses* reigned LV yeares. (r) *Amon* II.

Herod. lib. 2.  
Mem. St. 100  
Sav. 100  
100  
100  
100  
100

9 2 King. 21. 1.  
He reigned 55  
year. in Jerusalem.  
r 2 King. 21. 19.  
He reigned two  
years in Jerusalem.

(S) *Josiah*

*J Josiah xxxi.* \* In his dayes Pharaoh Necho King of Egypt went up against the King of Assyria to the river Euphrates; and King Josiah went against him; and he slew him at Megiddo, when he had seen him. The same relation we read in Herodotus, if we pardon him the mistake of Magdolo for Megiddo; who writes that *Necho* (the King of Egypt) fighting a battle on land with the Syrians in Magdolo, obtained the victory; and after the fight he took Gadysus a great City in Syria.

Next to Josiah succeeded (1) *Jonathas*; (2) *Jehoiakim*; and (3) *Jechoniah* or *Jehoiakin*, reigning 31 yeares and six months. And in the eleventh yeare of (4) *Zedekiah* the next King after *Jechoniah* was the Temple burnt by *Nebuchadrezzar*, in the (5) nineteenth yeare of *Nebuchadrezzar* King of Babylon. This *Zedekiah*, saith (6) *Josephus*, having beene a confederate of the Babylonians for eight yeares, broke his faith with them; and joyning league with the Egyptians hoped to overthrow the Babylonians. This league we finde intimated in (7) *Ezekiel*; and we read in (8) *Je-*

(1) King 22.1. He  
reigned 31 years in  
Jerusalem.

\* 2 Kings 23. 29.  
& 2 Chron. 35. 20.  
Necho King of Egypt  
came up to fight against  
Carchemish by Euphrates  
and Josiah went out against  
him.

(2) 2 Kings 23. 31.

(3) Necho's successor

was 2 Kings 23. 31.

(4) Josiah's successor

was 2 Kings 23. 31.

(5) Josiah's successor

was 2 Kings 23. 31.

(6) Josiah's successor

was 2 Kings 23. 31.

(7) Josiah's successor

was 2 Kings 23. 31.

(8) Josiah's successor

was 2 Kings 23. 31.

(9) Josiah's successor

was 2 Kings 23. 31.

(10) Josiah's successor

was 2 Kings 23. 31.

(11) Josiah's successor

was 2 Kings 23. 31.

(12) Josiah's successor

was 2 Kings 23. 31.

(13) Josiah's successor

was 2 Kings 23. 31.

(14) Josiah's successor

was 2 Kings 23. 31.

(15) Josiah's successor

was 2 Kings 23. 31.

(16) Josiah's successor

was 2 Kings 23. 31.

(17) Josiah's successor

was 2 Kings 23. 31.

(18) Josiah's successor

was 2 Kings 23. 31.

(19) Josiah's successor

was 2 Kings 23. 31.

(20) Josiah's successor

was 2 Kings 23. 31.

(21) Josiah's successor

was 2 Kings 23. 31.

(22) Josiah's successor

was 2 Kings 23. 31.



h O' μτὰ τὰ μ-  
 ηροτοδοῦ ἱστο-  
 ρία ὡς ἔστιν ἐν  
 τῇ ἀποστολῇ β-  
 α-  
 σιλικῇ ἐν τῇ  
 ἱστορίᾳ ἐν αὐτῇ  
 ἱστορίᾳ, Herod. l. 2.

¶ Herodot. lib. 2.

remiah, is called *Pharaoh Hophra*. Who, saith  
 (h) *Herodotus*, next to *Psammitichus* his Grand-  
 father was the most fortunate of all the former  
 Kings, for twenty five yeares of his reigne, Which  
 might occasion *Zedekiah* to fly to him for suc-  
 cour: But the Egyptians rebelling against him,  
 he was overthrowne in battaile, taken priso-  
 ner, and afterward strangled by his owne ser-  
 vant *Amasis*, whom they had made their King.  
 The whole story, and manner, is at large in (i) *He-  
 rodotus*, neither did divine vengeance long for-  
 beare to pursue the traitour. For *Cambyses* the  
 King of the *Persians*, and of *Babylon*, comming  
 with an army against him, posselt himself of *E-  
 gypt*, as the Prophets had foretold. Nor could the  
 Egyptians ever to this day recover the Monar-  
 chy. For after the *Persians* succeeded the *Mace-  
 donians*, after them the *Romanes*, then the *Ara-  
 bians*, next the *Mamalukes*, or *Circassians*, and last  
 of all the *Turkes*, or *Scythians*. So that we may  
 conclude from the occurrences then happening  
 (the relations of *Herodotus* exactly agreeing  
 with the threatnings of the Prophets) as also  
 from the computation of times, and from the  
 affinity, and analogy of names, that *Hophra*, and  
*Apries*, or *Vaphres*, must have been the very  
 same Egyptian King coetaneous, and concur-  
 rent with *Zedekiah*.

To reassume then what hath been demonst-  
 rated by us. From the migration of the Israelites  
 out of *Egypt*, under the conduct of *Moses*, to the  
 building of *Solomons* Temple, are foure hundred  
 seventie nine yeares complete, and from the  
 building of the Temple to the destruction of it,

are

# PYRAMIDS were built.

35.

are foure hundred and thirty yeares, and six months. But because it is not probable, that, amongst so many Kings, all of them should have reigned completely so many yeares, as are expressed in the Text: it being the usuall stile of Kings to reckon the yeares current of their reigne, as complete, I shall limit this uncertainty betweene cccc xx, and cccc xxx yeares, which is a sufficient latitude. If any one shall desire a more exact calculation, he may compute them, by comparing other places of the Scriptures with these, to be but cccc xxv. yeares current, according to the opinion of the most Reverend, and judicious Primate of Ireland, to which I willingly subscribe; though either computation be sufficient for my purpose.

This destruction of the Temple, by our best Chronographers is placed in the first yeare of the forty eighth Olympiad, and in the hundred and sixtieth of the Epocha of Nabonassar, and in the nineteenth (as the Scripture often makes mention) of Nabuchodonasor, the sonne of Nabolassar, (as (k) Berosus in Josephus names him) which Nabolassar must necessarily be the same with him that is called Nabopolassar in Ptolemy, and is the xiv King of the Assyrians and Medes after Nabonassar, whom Nabocolassar (or (l) Nabuchodonasor, or (m) Nebuchadrezzar, or (e) Nebuchadrezzar, for so the Scripture also termes him) in his Canon Regnorum succeeds. The nearnesse of the names, and agreement of the times, in the sacred Scriptures, and prophane Authors, do strongly prove them to be the same. Wherefore we may conclude, that from the time of Moses,

Nabuchodonasor  
ὁ βασιλεὺς αὐτῶν Να-  
βουχοδονασορ. Be-  
ros. apud Joseph.  
l. i. contra Api-  
onem.  
(So Josephus, and  
the Vetus Vul-  
gata alwaies  
name him.  
m Jer. 51. 12. 28.  
n 2 Kings 25. 8.  
Pzra 1. 7.  
Ez 2. 2.







g Euseb. Chron.

gyptian Kings, as we have proved, lived between *Amenophis*, and *Apries*, and by (q) *Eusebius* out of *Africanus*, *Amenophis* is the last of the *xvii* dynasty, and *Apries* or *Vaphres*, the *viii* of the *xxvi* dynasty, we must necessarily place them in one of the intermediate dynasties. But seeing all the intermediate dynasties have their peculiar Kings, unless it be the *xx*, we have no reason to exclude them, and to bring these in their places as usurpers: But rather, with great probability (for I must say here with (r) *Livy*, *Quis rem tam veterem pro certo affirmet?*) we may assigne to them the *xx* dynasty. In which we finde not the name of any one King, but yet the space left vacant of *clxxviii* yeares, according to *Eusebius*.

r Liv. lib. i.

Here therefore we shall place.

First, *Cheops*, or *Chemmis*, the Founder of the first *Pyramid*, who began his reigne in the *cio cio cio cccc xlviii* yeare of the Julian Period, that is *cccc lxxxx* yeares before the first Olympiad, and *io clxxviii* before the first destruction of the Temple, and *cio cclxvi* before the beginning of the yeares of our Lord. He reigned *l* yeares, saith *Herodotus*, and built this *Pyramid*, as *Diodorus* observes, a thousand yeares before his time, or the *clxxx* Olympiad, whereas he might have said a thousand two hundred and ten.

/ Herod. lib. 2.  
Diodor. lib. i.

Secondly, *Cephren* or *Chabryis* the builder of the second, who reigned fifty (s) six yeares.

Thirdly, *Mycerinus* the erecter of the third, seven yeares,

Fourthly,

Fourthly, *Asychis* the Author of the fourth. How long these two reigned is no where expressed.

Fifthly, *Amphis* the blind.

Sixthly, *Sabachus* the Ethiopian. He conquered *Egypt*, and reigned (1) fifty yeares,

1 He od. lib. 1.  
Diodor. lib. 1.

The summe is CLXIII yeares, this being subtracted out of CLXXVIII yeares (the whole time allowed by *Eusebius* to this dynasty) the remainder is xv yeares; which space we may without any inconvenience divide between *Asychis*, and *Amphis*.

If any shall question why the names of these Kings are omitted by *Manethos*, an *Egyptian Priest*, in the xx dynasty, I can give no other reason, then what we read in *Herodotus*. (a) These Kings (speaking of *Cheops* and *Cephren*) the Egyptians out of hatred will not so much as name, but they call them the Pyramids of Philition a Sheepheard, who in those times, at that place, fed his cattell. The which hatred, occasioned by their oppressions, as (b) *Diodorus* also mentions, might cause him to omit the rest, especially *Sabachus*, an Ethiopian, and an Usurper.

a Τὰς τὰς ὑπὸ μι-  
στῶν, ὡς καὶ πρὸς δι-  
λεσι Α' γινώσκοντες  
ὁνομαζόντων, ἀλλὰ καὶ  
τὰς πυραμίδας  
καλεῖται ποιμένος  
φιλιτίωνος, ὅτι τῶ-  
τος τοῦ ἑχέοντος ἱε-  
ρεῖς καὶ ἡγεμὼν καὶ  
τῶν τῶν τῶν.  
Herodot. lib. 2.  
b Diodor lib. 1.

Following this computation of *Eusebius* of CLXXVIII yeares for the xx dynasty, and not that of *Africanus*, who assigns onely an cxxv of whom (c) *Joseph Scaliger* hath this censure, in istis dynastiis, aliquid turbasse videtur *Africanus*, ut consuleret rationibus suis; it will follow by way of consequence, as the most Re-  
verend, and learned Primate of Ireland in his *Chronologia Sacra* hath singularly well observed.

c Scalig in Euseb.  
Chron.

First, that the xviii dynasty ends with the migration of the Israelites out of *Egypt*, and

with the death of *Amenophis*: which is chiefly signified by *Manethos*, and the times of *Belus*, and *Danais* noted by the Greek Chronographers do evidently confirme it. I mean the Egyptian *Belus*, or *Amenophis*, the Father of *Egyptus*, or *Sethosis* and *Danais*, not the Babylonian *Belus* the father of *Ninus*, whom *Mythologists* confound with this; feigning him to have transported colonies out of *Egypt* to *Babylon*. The time allotted by (d) *Thallus*, an ancient Chronographer to *Belus* of c c c x x yeares, before the Trojan war, doth exactly agree with this Egyptian *Belus*, or *Amenophis*.

Secondly, that the x x dynasty will receive those six Kings, which out of *Herodorus* we have placed there: the number of whose years exceed the time limited by *Africanus*.

Thirdly, that the x x i i i dynasty will fall upon the latter time of King *Solomon*, whereby *Sesonchis* the first King of it, may be the same with *Sefac*, or *Shishac*, who in the (e) fifth yeare of *Rehoboam*, the sonne of *Solomon*, invaded *Judea*. Which was the onely reason that moved (f) *Scaliger* to suspect, that something had beene altered by *Africanus* in these dynasties.

By the same series, and deduction of times, we may conclude, that the *Labyrinth* adjoining to the *Pyramid* of *Osymandias* raised by a common expense of the x i i Kings, who (g) succeeded *Sethon* to have beene c i o c i o c c c x x i v yeares since, or i o c l x x x before Christ. For *Sethon* living in the time of *Sennacherib*, and these immediately following *Sethon* in the government of the Kingdom, they must have

d Thallus apud Euseb.

e 1 King. 14. 25, 26.

f Scalig in Euseb. Chron.

g Herodot. lib. 2.

have reigned, either in the same age the Scripture assigns to *Sennacharib*, or not long after.

Those other *Pyramids*, the one of *Osymandus* in (h) *Diodorus*, or *Ismandes*, in (i) *Strabo*; and those two of *Meris*, or *Myris*, in (k) *Herodotus*, and (l) *Diodorus*, it is evident they preceded *Sesostris* the great, and must therefore have been above three thousand yeares since, but by how many Kings, or how many ages, is hard to be defined.

h Diodor. lib. 2.  
i Strabo lib. 17.  
k Herodot. lib. 2.  
l Diodor. lib. 2.

Of

[illegible]



Of the end or intention of the  
**PYRAMIDS**, that they were for  
 Sepulchers : where, by the way  
 is expressed the manner of imbal-  
 ming used by the **ÆGYPTIANS**.

**T**hat these *Pyramids* were intended for Sepul-  
 chers, and monuments of the dead, is the con-  
 stant opinion of most Authors, which have writ  
 of this argument. (a) *Diodorus* expressly tells us  
 that *Chemmis* and *Cephren*, although they designed  
 (these two greater) for their Sepulchers, yet it  
 happened that neither of them, were buried in  
 them. (b) *Strabo* judges all those neer *Memphis*  
 to have beene the Sepulchers of Kings. Forty  
 stadia from the Citie (*Memphis*) there is a certain  
 brow of an hill in which are many *Pyramids* the  
 Sepulchers of Kings. And in particular he calls an  
 other neer the lake of *Mæris*, the (c) Sepulcher  
 of *Imandes*. To which also the writings of the  
*Arabians* are consonant, who make the three  
 greater the monuments of *Saurid*, *Hongib*, and  
*Fazsarinnoun*. And the *Sabeans* the first of them,  
 the Sepulcher of *Seth*, the second of *Hermes*,  
 the third of *Sab*, the sonne of *Hermes*, from  
 whom they suppose themselves denominatèd *Sa-  
 beans*, as we formerly mentioned. And if none  
 of these authorities were extant, yet the tombe  
 found

a Τὸν ὁ βασιλεὺς  
 ἡμεῖς αὐτοὶ  
 οὐκ ἐπὶ αὐτῶν ἐτα-  
 βήσαντες ἀλλὰ  
 ἐν τοῖς τοῖς αὐτοῖς  
 τοῖς πυραμίδων  
 ἐταβήσαντες. Diod.  
 Sic. l. b. i.  
 b Τὴν ἀπὸ τῆς πό-  
 λεως τῆς μεμφί-  
 δος ἐν τῇ περὶ τῆς  
 πόλεως ἐκείνης  
 ἐστὶν ἡμεῖς αὐτοὶ  
 οὐκ ἐπὶ αὐτῶν ἐτα-  
 βήσαντες ἀλλὰ  
 ἐν τοῖς τοῖς αὐτοῖς  
 τοῖς πυραμίδων  
 ἐταβήσαντες. Strab. l. 17.  
 c Ἰμανδίδης δ' ἐστὶν ἡμεῖς  
 ὁ τῆς πόλεως. Ibid.

found in the greatest Pyramid to this day of *Cheops*, as *Herodotus* names him, or *Chemmis*, according to *Diodorus*, puts it out of controversy. Which may farther be confirmed by the testimony of (d) *Ibn Abd Alhokm* an Arabian, where he discourses of the wonders of *Egypt*, who relates that after *Almanon* the Calife of *Babylon*, had caused this Pyramid to be opened [about eight hundred years since,] (\*) they found in it towards the top a chamber, with an hollow stone, in which there was a statue like a man, and within it a man, upon whom was a breast plate of gold, set with Jewels, upon this breast-plate was a sword, of inestimable price, and at his head a carbuncle of the bignesse of an egge, shining like the light of the day, and upon him were characters writ with a pen, which no man understood.

ابن عبد

الحكم

\* G. Almer. Hist. Arabes edit, Etp.

وجدوا

في راس

الهرم

مكتبا فيه

حوش

من الصخر و فيه صنم كالارسي من  
الدهنج و في وسطه انسان عليه نسيج  
من ذهب مرصع بالجواهر و على صدره  
سيف لا قيمة له و عند راسه حجر  
ياقوت كما لبدنة ضوء كضوء النهار و  
عليه كتابته بقلم الطير لم يعلم احد  
في ان نيا ما هو

Ibn Abd Alhakm

But



But why the Egyptian Kings should have been at so vast an expence in the building of these Pyramids, is an inquiry of an higher nature.

(f) Aristotle makes them to have been the workes of tyranny: and Pliny conjectures, that they built them, partly out of ostentation, and partly out of state policy, by keeping the people in employment, to divert them from mutinies, and rebellions. (g) *Regum pecunia otiosa, ac stultitia ostentatio. Quippe cum faciendi eas causa a plebisq; tradatur, ne pecuniam successoribus, aut a multis insidiaribus præberent, aut ne plebs esset otiosa.*

[Arist. 1. 3. Polit.

g Plin. lib. 26, c. 12.

But the true reason depends upon higher, and more weighty considerations; though I acknowledge these alleaged by Pliny might be secondary motives. And this sprang from the theology, of the Egyptians, who as Servius shewes in his comment, upon these words of (h) Virgil describing the funerall of Polydorus,

*animamq; Sepulchro*

*Condimus.*

believed that as long as the body endured so long the soule continued with it, which also was the opinion of the \* Stoicks. (i) Hence the Egyptians skilfull in wisdom do keepe their dead imbalsmed so much the longer, to the end that the soule may for along while continue, and be obnoxious to the body, least it should quickly passe to another. The Romans did the contrary, burning their dead, that the soule might suddenly returne into the generality, that is, into its owne nature. Wherefore that the body might not, either by putrefaction, be reduced to dust, out of which it

b Æneid. lib. 3.

\* Stoici medium sequentes, tam diu animam ducere dicunt, quam diu durat & corpus. Serv. Com. in l. 3. Æneid.

i Vnde Ægyptii periti sapientie condita diutius relevant cadavera, scilicet anima multo tempore perduret, & corpori sic obnoxii, ne citò ad aliud transeat. Romani contra faciebant comburentes cadavera, ut statim anima in generalitatem, id est, in suam naturam rediret. Serv. Com. in l. 3. Æneid.

WAS



## the PYRAMIDS were erected.

47

with the fat of swine, the Scythian eates, and the Egyptian *μυρον* imbalmes, ( or pouders, ) Which manner also is alluded to by Antoninus under the word *μυρον* (c) that which the other day was excrementitious matter, within few dayes shall either be *μυρον*, an imbalmed body, or meer ashes: in the one expressing the custome of the Egyptians, in the other of the Romanes, Where Doctor(\*) *Casaubone*, the learned son of a learned Father, hath rightly corrected the errors of those who render *μυρον* to be a certaine sort of fish. By this meanes then salting the body, and imbalming it ( the manner of both we shall describe out of *Herodotus*, and *Diodorus* ) the soule was obliged ( according to the beliefe of the Egyptians ) to abide with the body, and the body came to be as durable as marble. In so much as *Plato*, who lived in *Egypt*, with *Endoxus* no lesse then XIII yeares, as (d) *Strabo* witnesseth, brings it for an argument in his *Phædon* to prove the immortality of the soule, by the long duration of these bodyes. Which surely would have beene more conclusive with him, could he have imagined that to these times, that is till CIO CIO yeares after him, they should have continued so solid, and intire, as to this day we finde many of them. Wherefore (e) *Saint Augustine* truly affirms, that the Egyptians alone beleeveth the resurrection, because they carefully preserve their dead corpSES. For they have a custome of drying up the bodyes, and rendring them as durable as brasse, these [ in their language ] they call *Gabbares*. Whence the Glosse of *Isidore*, *Gabares mortuorum*, in *Vulcanius*, his edition: or as (f) *Spondanus*

c M. Aurel. Anto.  
lib. 4.

Ex Sic. p. 107.  
Eiusd. de leg. 3. m.  
Eiusd. de leg. 3. m.

\* Casub. ann. in l. 4.  
M. Aurel. Anton.

d Strabolib. 17.

e Egyptij verò  
soli credunt Res-  
urrectionē, quia  
diligenter curant  
cadavera mortu-  
orum, morē enim  
habent siccare  
corpora, & quasi  
aenea reddere,  
Gabbares ea vo-  
cant. Aug. serm.  
110. De Diversis.  
f Spondanus de  
Cemet sacris,  
lib. 1. par. 1. c. 5.

reades,

reads, *Gabari mortuorum condita corpora.*

The manner how the Egyptians prepared and embalmed these bodies, is very copiously, and by what I observed at my being there, very faithfully described by *Herodotus*, and *Diodorus*, and therefore I shal put down their own words Their mourning saith (g) *Herodotus*, and manner of buriall are in this kind. When any man of quality of the family is dead, all the women beswore their heads and faces with dirt, then leaving the body with their kindred, they goe lamenting up and down the city, with their kinsfolks, their apparrell being girt about them, and their breasts naked. On the other side, the men having likewise their clothes girt about them bease themselves. These things being done, they carry it to be (a) embalmed. For this there are some appointed, that professe the art, these, when the body is brought to

g *Herodotus*,  
lib. 2.

*Optus & y mpa*  
*optus uimidi, &c*

(a) Amongst these imbalmed bodies are found Egyptian Idols,

*Omnigenumque Daum monbra, & latrator Anubis.* To use *Virgils* expression. *Æn. 8.* Some of these are in great, some in little portraictures, formed either of potters earth baked, or else of stone, or mettall, or wood, or the like; in all which kindes I have bought some. One of them for the rarity of the matter, and for the illustration of the Scriptures deserves to be here mentioned: being cut out of a *Magnetis* in the form, and bignesse, of the

*serpens*, or *Scarabeus*, which as \* *Plutarch* testifies was worshipped by the Egyptians, and was by military men ingraven, as an Emblem, on their seales. To which sort of Idols, it may be *Moses* alluded, when speaking of the Gods of Egypt he termes them *idola Gilulim, Stercoreas Deps*; \* as the Originall is rendred by *Jupius*, and *Tramellus*; for such places are the unsavory dwellings of the *Scarabeus*. That which is remarkable of it in nature is this, that the stone, though probably two thousand yeares since, taken out of its naturall bed, the Rock, yet still retaines its attractive, and magneticall virtue.

\* *De Is. & Os.*

*mis 3 uoyf*  
*quoydus*  
*to xoxo*  
*opaydes.*

\* *Deut. 29. 17.*  
*Vidistis abominandas & detestabiles*  
*idola & detestabiles*  
*idola.*

them,

them. shew to the bringers of it certain patterns of dead bodies in wood, like it in painting. One of these they say is accurately made (which I think is not lawfull to name) they shew a second inferior to it, and of an easier price, and a third cheaper than the former. Which being seen they aske of them according to what pattern they will have the dead body prepared? When they have agreed upon the price, they depart thence. Those that remain, carefully imbalme the body in this manner. First of all they draw out the brain with a crooked iron by the nostrills, which when they have drawn out they infuse (b) medicaments. Then with a sharp Ethiopike stone they cut it about the bowels, and take out all the guts: which purged, and washed with wine made of palmes, they againe wash with sweet odours beaten, then filling up the (c) belly, with pure Mirrhe beaten, and Calsia, and other odours, except frankincense, they sew it up againe, having done this they salt it with nitre, hiding it seventy dayes (For longer it is not lawfull to salt it) seventy dayes being ended, after they have washed the

b Having caused the head of one of the richer sort of these imbalmed bodies to be opened, in the



hollow of the skull I found the quantity of two pounds of these medicaments: which had the consistence, blacknesse, and smell of a kind of Bitumen, or pitch, and by the heat of the Sunne waxed soft. This infusion could not well have been made any other way, then as Herodotus here intimates, by the nostrills. The tongue of this imbalmed body being waighed by me was lesse then seven grains English. So light was that member which Saint James calls a world of mischise. James 3. 6.

c. Plutarch writes that they first exposed the belly being opened, to the Sunne, casting the bowels into the river (Nile) *tangum inquinatum corporis*: this being done, they filled up the belly and the hollow of the breast with unguents and odours, as it is manifest by those which I have seen.

E.

body

d These Ribbands by what I observed were of linnen which was the habit also of the Egyptian Priests: for *Herodotus* (li. 2.) writes that it was prophane for the Egyptians either to be buried in woollen garments, or to use them in their temples: And *Plutarch* in his book *de Iside & Osiride*, expressly tells us that the Priests of Isis used linnen vestments and were shaved; and therefore the Goddesse Isis is called in *Ovid*. 1. amor. Ele. 2. *Linigera Nee tu linigeram fieri quid possit ad Isim Quaeris*. Of these Ribbands I have seen some so strong, and perfect, as if they had been made but yesterday. With these they bound, and swathed the dead body, beginning with the head, and ending with the feet: over these again they wound others, so often one upon another, that there could not be lesse then a thousand els upon one body. Of these coffines I have seen many fashioned in the similitude of a man, or rather resembling one of those embalmed bodies, which as we described before, are bound with Ribbands, and wrapped in a shroud of linnen. For as in those there is the shape of a head, with a kind of painted vizard or face fastned to it, but no appearance without of the Arms and Legs: so is it with these Coffines, the top of them hath the shape of the head of a man, with a face painted on it resembling a woman, the residue being one continued trunk: at the end of this trunk is a *Pedestall*, somewhat broad; upon which it stood upright in the reconditory, as *Herodotus* here mentions. Some of these Coffines are handsomely painted without, with severall Hieroglyphicks. Opening two of them I found within, over the body, divers scroles fastned to the linnen shroud. These were painted with sacred Characters, for the colours very lively, and fresh; amongst which, were in a larger size the pictures of men, or women, some headed like Hawkes, some like Dogs, and sometimes Dogs in chards standing alone. These scroles either ran down the belly and sides, or else were placed upon the knees, and legs. On the feet was a linnen cover (and so were all the scroles before mentioned of linnen) painted with Hieroglyphicks, and fashioned like to a high slipper. Upon the breast was a kind of breast-plate made with folds of linnen cut scolop-wise, richly painted, and guilt. In the midst of the bend at the top of it, was the face of a woman with her arms expanded; on each side of the n, at the two outmost ends was the head of an Hawke fairely guilt, by which they represented the Divine nature, according to *Plutarch* (in his book *de Iside & Osiride*) as by a Serpent

pent with the taile in his mouth, the revolution of the yeare, was resembled : in which kind also I have seen faire sculptures in gemmes, found at Alexandria : and as by the signe of the crosse they did denote *spem venture salutis*, or *vitam eternam*, in *Ruffinus* expression. Of these crosses I have seen severall amongst their Hieroglyphicks, some painted, and some ingraven in this manner  and some others amongst their mummies formed of stone (or baked earth) in this figure 

At Rome on the statue of *Uffris* it is ingraven thus. T.

thus infosed they place it in a reconditorie in the house, setting it upright against the wall. In this manner with great expenses they prepare (the funeralls) of their dead. But those who avoiding too great expenses desire a mediocrity, prepare them in this manner. They take a clyster with the juice of Cedar, with which they fill the belly by the fundament, neither cutting it, nor taking it out, and salt it so many dayes, as we mentioned before. In the last of which they take out that (clyster) of Cedar out of the belly, which before they injected. This hath such efficacy, that it carries out with it the whole panch, and entrailes corrupted. The Nitre consumes the flesh, and there is onely left, the skin, and bones, of the dead body. When they have done this, they restore the body to the kindred, doing nothing more. The third manner of preparing the dead is of them which are of meaner fortune : with lotions they wash the belly, and dry it with salt seventy dayes, then they deliver it to be carried away.

*Diodorus Siculus* as his manner is, more distinctly, and cleerly, with some remarkable circumstances expresseth the same thing. If any one dye amongst the Egyptians, all his kindred and friends, casting dust upon their heads, goe lamenting about the City, till such time as the

## For what end or intention

body is buried. In the meantime they abstain from  
 barks, and wine, and all delicate meat; neither doe  
 they wear costly apparell. The manner of their bu-  
 rriall is three-fold. The one is very costly, the  
 secondlesse, the third very meane. In the first they  
 say there is spent a talent of silver, in the second  
 twenty minæ, in the last there is very litle ex-  
 pense. Those who take care to dresse the body are  
 arizans receiving this skill from their Ance-  
 stors. These shewing a bill, to the kindred of the  
 dead, of the expenses upon each kind of burriall, ask  
 them in what manner they will have the body to be  
 prepared. When they have agreed upon it, they deli-  
 ver the body to such as are usually appointed to  
 this office. First he which is called the Scribe, lay-  
 ing it upon the ground describes about the bowels  
 on the left side; how much is to be cut away. Then  
 he which is called the Cunter, taking an Ethio-  
 pick stone, and cutting away as much of the flesh,  
 as the law commands presently flies away, as fast as  
 he can; they which are present running, after him,  
 and casting stones at him, and cursing him (hereby)  
 turning all the execration upon him. For wha-  
 soever doth offer violence, or wound, or do any  
 kind of injury to a body of the same nature with  
 himselfe, they thinke him worthy of hatred. But  
 those which are called the imbalms, they esteem  
 them worthy of honour, and respect. For they are  
 familiar with their Priests, and they goe into the  
 Temples, as holy men, without any prohibition. As  
 soon as they meet about the dressing of the affected  
 body, one thrusting his hand by the wound of the  
 dead body into his entrails, takes out all the bow-  
 els within, besides the heart, and kidneyes; another  
 clenches



clenses all the entrails, washing them with wine made of palmes, and with odours. Lastly the whole body being carefully anointed with the juice of cedar, and other things for above thirty dayes, and afterward with Mirrhe, and Cinamon, and such other things, which have power not onely to keep it for a long time, but also to give a sweet smell; they deliver it to the kindred. This being thus finished, every member of the body is kept so entire, that upon the browes, and (g) eye-lids, the haire remain, and the whole skape of the body (continues) unchanged, and the image of the countenance may be known. Hence many of the Egyptians keeping the bodies of their Ancestors in magnificent houses, de- see so expressely the faces of them aead, many ages before they were born, that beholding the h gnisse of each of them, and the dimensions of their bodies, and the lineaments of their faces, it affords them wonderfull content of mind, no otherw se then as if they were now living with them. Thus farre Diodorus. By which description of his, and that of Herodotus, we see the truth of what (h) Tully writes. The Egyptians imbalme their dead, and keep them at home: Amongst themselves above ground, Saith Sextus Empiricus: and (i) in a penetralia in Pomponius Mel's expression: and in lectulis, according to Athanasius in the life of Antony. Lucian addes farther in his tract de luctu. (h) They bring the dried body (I speake what I have seen) as a guest to their feasts, and invitations, and oftentimes one necessitens of many is supplied, by giving his brother, or his father in pledge. The former custome is intimated by Si-

I find in the r-  
vails of Monsieur  
de Brèves, Histori-  
sadorat (Constan-  
mople, that at his  
bing in Egypte,  
about forty  
yeares since, the y  
slow tone of the e  
imbalmee. I had e,  
with h res re-  
maning on  
their heads, and  
w. h beards:  
wh ch I e. I be-  
believe.

N us q. us fac  
aunt late e &  
lespuds desouverts  
(a cause que les  
dies bindes e' o ont  
poteries) qui aoi-  
ent enoi- le ch-  
voux, la bz bo &  
les egles.  
I es voyges de M.  
de Brèves.  
b Condiunt E-  
gypti mortuos, &  
eos domi ferunt.  
Tuscul. q. lib. v.  
Lib. I. cap. y.

d O u m p u t o i  
u' a i g e s i d a n y &  
p a r t i r e u s i r  
c u i s e i m e n i y  
a u u o l l e s i n o i-  
h o m i t o m o i m e-  
d i y d i o p u s  
x e x a m e n o i s p i  
A r y o p i o i d u o u

πλωπορείας ἐν θυγατρὶ τῷ ἀδελφῷ τῷ πατρὶ καὶ τῷ μητρὶ &c. Lucian. πρὸς τὸν κ.

Lib. 3 Punico-  
um.

lius (i) *Italicus*. speaking of the severall manners of buriall of divers nations.

*Ægyptia tellus*

*C'audit odorato post funus stantia Saxo, (bram.  
Corpora, & a mensis exanguem haud separat um-*

‡ Diodor Sic l. 1.

The latter is confirmed by (k) *Diodorus Siculus*. They have a custome of depositing for a pledge the bodies of their dead parents. It is the greatest ignominy that may be not to redeem them; and if they do it not they themselves are deprived of buriall. And therefore sayes he immediately before, Such as for any crime, or debt, are hindred from being buried, are kept at home without a coffine: whom afterwards their posterity growing rich, discharging their debts, and paying mony in compensation of their crimes honourably bury. For the Egyptians glory that their Parents, and Ancestors, were buried with honour.

This manner of the Egyptians imbalming, we find also practised by *Joseph* upon his Father *Jacob* in Egypt: and if we will beleve *Tacitus*,

‡ Indros ab Ægyptiis didicisse, condere cadavera potius quam cremare Tacit. histor. lib. 5.  
‡ Spondan. lib. 1. part. 5. cap. 5. de cœmeteriis sacris.

(l) *The Hebrewes* (in generall) learned from the Egyptians rather to bury their dead, then to burn them. Where (m) *Spondannus* instead of *condere cadavera*, reades *condire*, as if it had been their custome of poudring, or imbalming the dead. Wash them, and anoint them we know they did, by what was done to our *Saviour*, and to the widow *Dorcas*: and long before it was in use amongst the Gentiles, as well as Jews, as appears by the funerall of *Patroclus* in (n) *Homer*, and of *Missenus* the Trojan in (o) *Virgil*.

‡ καὶ τὸν δὲ λαοὺς, ὡς ἔλεγε, καὶ πρὸς αὐτὸν ἔλεγε. lib. 19.  
‡ Ætæid. lib. 6.

*Corpusque*

*Corpusq; lavam frigentis, & unguent,*  
And of *Tarquinius* the Romane in *Ennius*.  
*Tarquinius corpus bona famina lavit, & unxit.*

But certainly the *Ægyptian* manner of imbalming, which wee have described out of *Herodotus*, and *Diodorus*, was not received by them; or if it were *Martha* the sister of *La-* John 11, 39.  
*zarus* needed not to have feared, that after foure dayes the body should have stunk. (p) They which infer out of the Funerall of *Asa* King of *Judah*, that it was the custome of the Jewes, as well as *Ægyptians*, have very little probability for their assertion. (o) We read that they buried him in his own Sepulcher, which he had made for himselfe in the City of David, and laid him in the bed, which was filled with sweet odours, and divers kinds of spices prepared by the Apothecaries art: and they made a very great burning for him. This very great burning is so contrary to the practise of the *Ægyptians*, to whom it was an abomination, as appeares by the authorities before cited of *Herodotus*, and *Mela*, besides the little affinity of filling the bed with sweet odours, and the *Ægyptians* filling the body, and the place of the entrailles with sweet odours, according both to *Herodotus*, and *Diodorus*, that we shall not need to enlarge our selves in any other confutation. But as for that of *Jacob*, and *Joseph*, the Father, and the Sonne. both living, and dying in *Ægypt*, the text is cleare they were imbalmed after the fashion of the *Ægyptians*. (q) And *Joseph* com- 9 Gen. 50. 3, 5  
manded his servants the Physicians to imbalme his father, and the Physicians imbalmed *Israel*, and

p Translulerunt  
Israhelita hunc ri-  
tuum ex Egypto  
secum in Cana-  
nazam, quo dein-  
ceps in sepul-  
ris Principum,  
& Regum usi  
dicuntur in  
historia Afr.  
2 Paral. 6. & alibi.  
D. Paral. 1. omnia  
in Gen. 50. 2.  
9 Chron. 16. 14.

g Gen. 50. 26.

forty dayes were fulfilled for him (for so are fulfilled the dayes of those which are imbalmed) And the Egyptians mourned for him threescore and ten dayes. In the same Chapter we read (q) So Joseph dyed being an hundred and ten yeares old, and they imbalmed him, and he was put in a coffine in Egypt. Both which places are very consonant to the traditions of Herodotus, and Diodorus, and may serve to shew what necessity there is of having oft times recourse to the learning of the heathen, for the illustration of the Scriptures. Forty dayes were fulfilled for the imbalming of Jacob,

g Diod Sic lib. 1.  
καὶ ὅταν δὲ πάλιν τὸ  
σώμα τὸ μὲν ἦν  
ἐν αἰσθητῇ καὶ π-  
ρὶν αὐτοῦ ὄψιν  
ἔσται ὅτι  
ἐπ' αὐτῶν  
πρὸς τὴν  
κατὰ τὴν  
ἐκείνου καὶ αὐτῶν  
μὲν καὶ, &c

This (r) Diodorus tells us was their custome, they anointed the dead body with the juice of Cedar, and other things for above thirty dayes, and afterward with myrrhe, and Cinamon, and the like; which might make up the residue of the forty dayes. And the Egyptians mourned for him threescore and ten dayes. This time out of Herodotus may be collected to have been from the first day of the death of the person, till the body was returned by the Physicians after seventy dayes perfectly imbalmed. The Text sayes, and Joseph was put in a coffine: which is very lively represented by (r)

a Herod. lib. 2.

\* Herodotus. The kindred receiving the dead body from the imbalmers make a coffine of wood in the similitude of a man, in which they put it. This coffine then as it is probable, of Joseph was of wood, and not *marmorea theca*, as (s) Cajetane imagines, the former being the custome of the Egyptians. Besides that this was much easier, and fitter to be carried by the Israelites into Canaan, marching on foot, and for ought we read destitute of wagons, and other carriages.

The

(f) The tradition of the ancient Hebrewes in their commentaries is very probable, and consonant to it. They carried in the desert two arckes, the one of God, the other of Joseph, that the arcke of the Covenant, this the arcke ( or coffine ) in which they carried Josephs bones out of Egypt. This coffine ( if it be lawfull for me to conjecture after the revolution of three thousand yeares ) I conceive to have been of lycomore ( a great tree very plentifully growing in AEgypt ) of which sort there are many found in the Mummies, very faire, intire, and free from corruption to this day. Though I know the Arabians, and Persians have a different tradition that his coffine was of glasse.

(a) They put his blessed body, after they had washed it, into a coffine of glasse, and buried it in the channell of the river Nilus, saith Emir Cond a Persian.

ا جسد مبرك شر ا بعد امر غسل  
نر قابوت ا ب كينه نهان ن  
رون نيك نون كرون ن

That phrase of Joseph where hee takes an oath of the children of Israel, (b) yee shall carry up my bones from hence; surely is a synecdocke, or figurative speech: And so is that in Exodus. And (c) Moses rooke the bones of Joseph with him: for he had staighly sworne the children of Israel, saying, God will surely visit you, and yee shall carry up my bones away hence with you: For his body being boweled, and then imbalmed, after the manner of the Egyptians, not onely the bones, but the skin, the flesh, and all besides the entrailes ( which

Vetere Hebraei  
conjectati sunt  
duas tunc arces  
una incedentes in  
deserto, alteram  
Divinitas, altera  
Iosephu, idam scilicet  
arcam ade-  
ris, hanc vero lo-  
culos quibus Iose-  
phi ossa ex E-  
gypto asporta-  
buntur in Regio-  
nem Chanan.  
Vetere eorum  
scap, Genes

Gen. 50 25.

Exod. 13. 19.





short space we inhabit these: But the Sepulchers of the dead they name eternall mansions, because they continue with the Gods for an infinie space. Wherefore in the structures of their houses they are litle solicitous, but in exquisitely adorning their Sepulchers they thinke no cost sufficient.

Now why the Egyptians did build their Sepulchers often in the forme of Pyramids (for they were not alwayes of this figure, as appeares by those *ipso* or *Mercuriales tumuli*, before cited out of *Sirabo*, which were sphericall; and by those *hypogae*, or caves still extant in the rocks of the desert) *Picrius* in his hieroglyphickes, or rather the *Anonymus* author at the end of him, gives severall philosophicall reasons. (1, By a Pyramid, saith he, the Ancient Egyptians expressed the nature of things, and that informed substance receiving all formes. Because as a Pyramid having its beginning from a point at the top, is by degrees dilated on all parts, So the nature of all things proceeding from one fountaine, and beginning, which is indivisible, namely from God, the chiefe workemaster, afterwards receives severall formes, and is diffused into various kinds, and species, all which it conjoynes to that beginning, and point, from whence every thing issues, and flowes. There may also be given another reason for this taken from Astronomy. For the Egyptians were excellent Astronomers, yea, the first inventors of it, these [dividing the zodiaque, and all things under it into twelve signes] will have each signe to be a kind of Pyramid, the basis of which shall be in the heaven (For the heaven is the foundation of Astronomy) and the point of it shall be in the center of the

1 Ex Eruditi cu-  
juld. 1 sub finem  
Hierogl. Picrii,  
Per Pyramiden  
veteres (Egyptii)  
rerum naturam, &  
substantiam illam  
informem formas  
recipientem sig-  
nificare voluerunt:  
quod ut Pyramis  
à puncto, & sum-  
mo fastigio inci-  
piens, paulatim in  
omnes partes di-  
latatur, sic rerum  
omnium natura  
ab unico princi-  
pio & fonte, qui  
divisi non potest,  
nempe à Deo  
summo opifice  
profecta, varias  
deinde formas  
suscipit, & in va-  
ria genera atque  
species diffunditur,  
omniaque à puncto  
& puncto conjun-  
git à quo omnia  
manant & fluunt.  
Verum & alia hu-  
jus rei ratio nem-  
pe Astronomia  
reddi potest, &c.



Search, Seeing therefore in these Pyramids all things are made, and that the coming of the sun, which is as it were a point in respect of those signs, is the cause of the production of naturall things, and its departure the cause of their corruption. it seems very fitly that by a Pyramid, nature the parent of all things, may be expressed. Also the same Egyptians under the forme of a Pyramid shadowed out the soule of man, making under huge Pyramids, the magnificent Sepulchers of their Kings, and Heroes, to testify that the soule was still existent, notwithstanding the body were dissolved, and corrupted, the which should generate, and produce another body for it selfe, when it should seem good to the first Agent, (that is the circle of thirty six thousand yeares being transacted.) Like as a Pyramid (as it is knowne to Geometricians) the top of it standing fixt, and the base being moved about, describes a circle, and the whole body of it a cone, So that the circle expressest that space of yeares, and the cone that body which in that space is produced. For it was the opinion of the Egyptians, that in the revolution of thirty six thousand yeares, all things should be restored to their former state, Plato witnesseth that he received it from them; who seems also to me in his *Timæus* to attest this thing, that is, that our soule hath the forme of a Pyramid, which (soule) according to the same Plato, is of a fiery nature, and adhereth to the body, as a Pyramid doth to the basis, or as fire doth to the fuel. Thus far the Anonymus author in *Pierius*; most of which reasons of his are but pretty fancies, without any solid prooffe from good Authors. For he might as well say that the A Egyptians were



Lib. i8. cap. 3 i.  
Diod. lib. 7.  
Obeliscum Mes-  
phres Rex Ægyp-  
ti primus fecisse  
festur - qui post  
cæcitatem visu re-  
cepto duos obe-  
liscos soli conse-  
cravit, Isid. li. i8,  
cap. 31.  
CΒ' τὸ ζῶντ' Μω-  
λίων, καὶ Ἀ' τιμῆς  
τομαζουμένη πη-  
γῇ αὐτῇ, οὗ τοι γὰρ  
πρωτοκλήτου ἀδελ-  
φεία. Πυραμιδοί  
τὸ Μολίων, ὃ  
τὸ ζῶντ' ἐστὶν εὐκα-  
μήν, Paulanie  
Corinthiaea,  
ἀΠερὶ γάρ τ' ἀκρι-  
βοθύναι σφύσχαλ-  
μοῦται σχέσις  
καθὼς ἰσχυροῦς  
παλαιῶν, ἵστατον  
ταύτης, καὶ ἀρι-  
στέρωνται τοῖς θύ-  
μασι.  
Alex. lib. Stro-  
matum.

e Apud maiores,  
Nobiles aut sub  
montibus, aut in  
montibus sepelie-  
bantur. unde na-  
tūm est, ut supra  
c. davera, aut Py-  
ramidis fierent,  
a tingentes col-  
l' carentur Co-  
u n. z. Sc. v. in  
Virgil.

it

2 Sam. c. 18. v. 18.

f Pausanias Co-  
rinth. five lib. 2.

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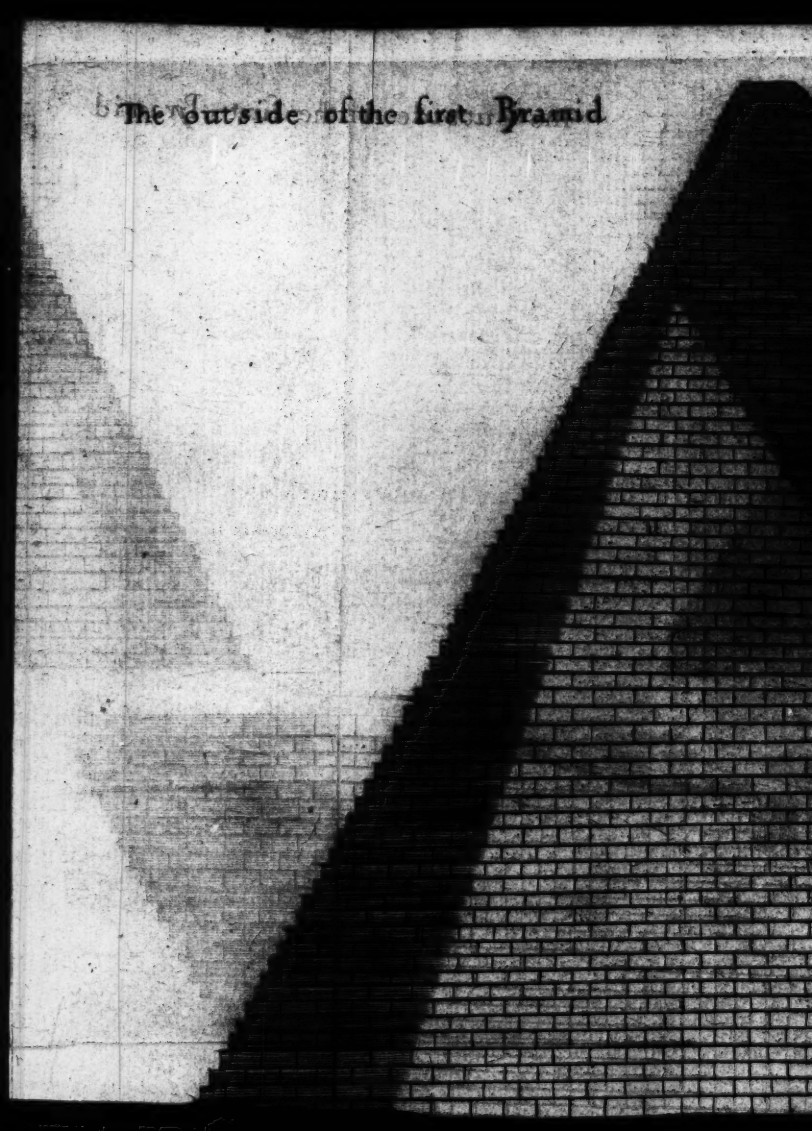
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it may be \* *Abfalom* erected his pillar: and *Pausanias* describing the manner of burial amongst the ancient nation of the *Sicyonians* tells us (f) that they covered the body with earth, and raised pillars over it. But for the former of *Pyramids*, I finde none out of *AEgypt* accounted miraculous, unlesse it be the Sepulcher of *Porfena King of Hetruria* (with which I shall conclude) described by *Pliny* out of *Varro*: being more to be admired for the number, and contrivance of the *Pyramids*, then for any excessive magnitude. (g) We shall use *M. Varro's* own words, in the description of it. He was buried, saith he, without the *Citie Clusium*, in which place he left a monument of square stone. Each side of it is three hundred feet broad, and fifty feet high. Within the square basis there is an inextricable labyrinth, whither who so adventures without a clue can finde no passage out. Upon this square there stand five *Pyramids*, foure in the angles, and one in the middle, in the bottome they are broad seventy five feet, and high an hundred and fifty. They are pointed in such a manner, that at the top there is one brasse circle, and covering for them all, from which there hang bells fastned to chaines: these being moved by the Winds, give a sound a far off. as at *Dodona* it hath formerly beene. Upon this circle there are foure other *Pyramids* each of them an hundred feet high. A

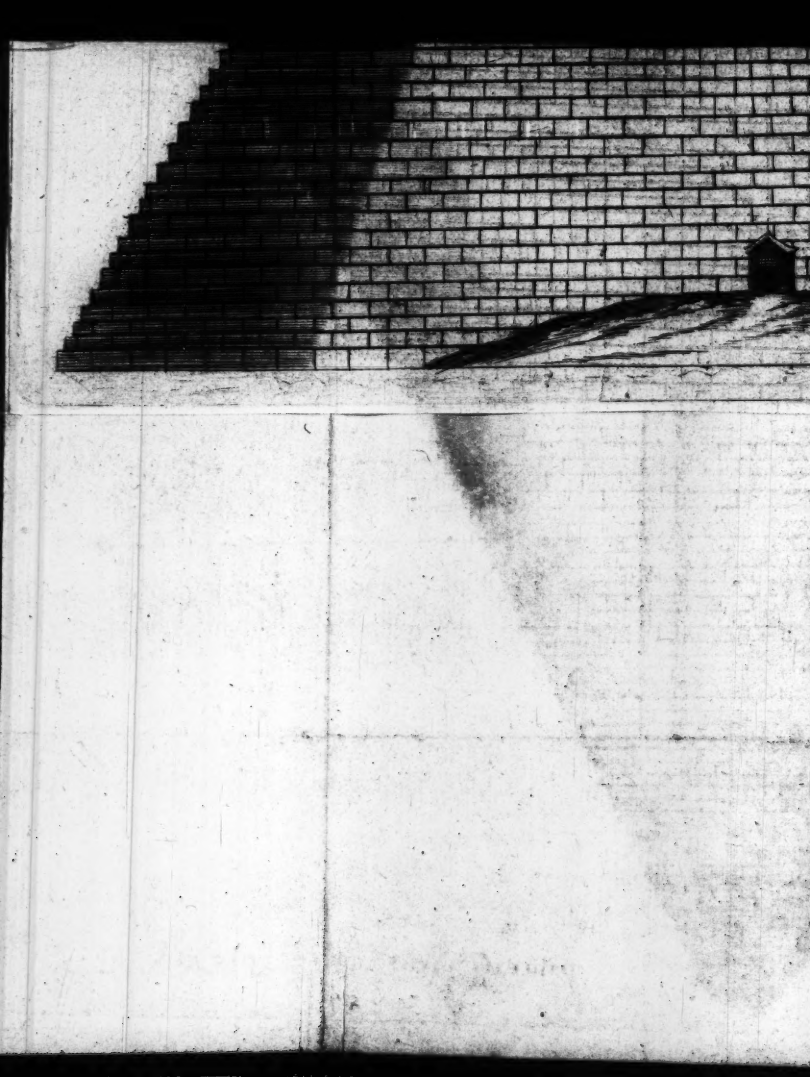
summo orbis aeneo, & perasus unius omnibus sic impoſitus, ex quo pendeant excepta catenistinctinnibula, quae vento agitata longè finitus referant, ut *Dodona* olim factum. Supra quon orbem quatuor *Pyramides* insuper ſingulae exant, altæ pedum centum. Supra quas uno ſilo quinque *Pyramides* quarum altitudinem *Varronem* puduit adijcere. *Phile* *Hetruriae* tradunt eandem ſuisse quam totius orbis aeterna monumenta quae ſiſte gloriam, impenſo auli profuturo. Praeterea fatigasse regni vires, ut tamen laus maior artificis eſſet, *Plin* l. 36. c. 13.



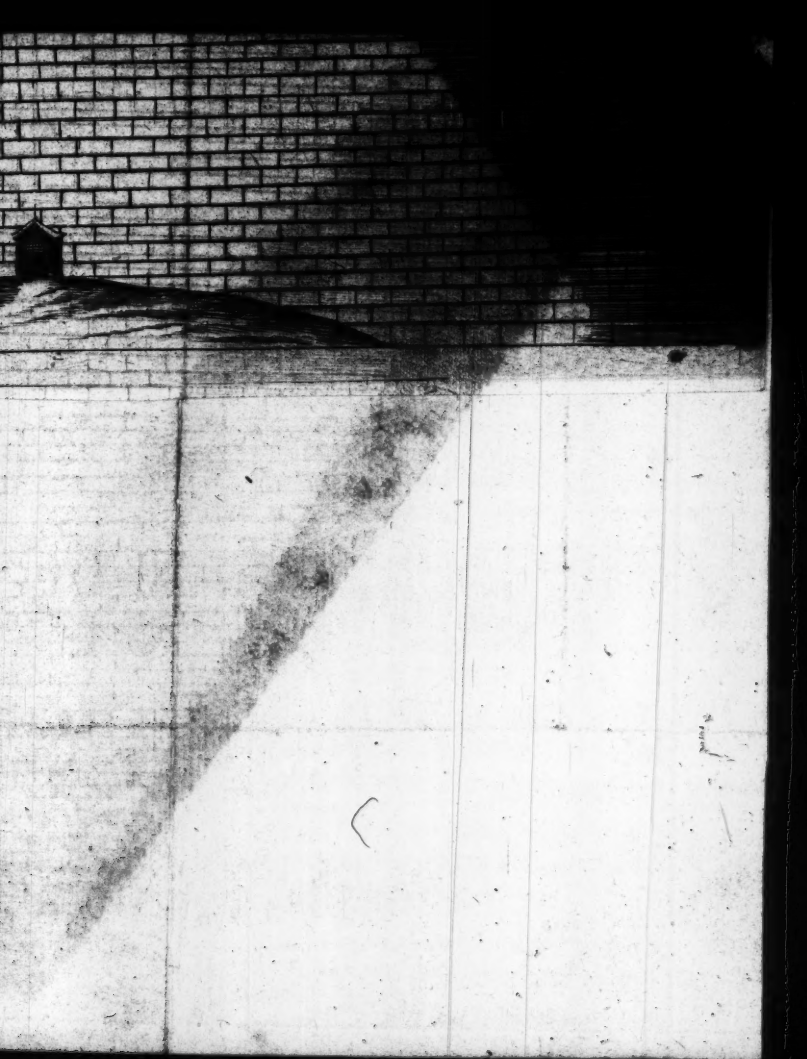
# The outside of the first Pyramid











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bove which upon one plain there are five Pyramids,  
the altitude of which Varro was ashamed to add.  
The Hetruscan fables report that it was as much,  
as that of the whole worke. With so vaine a mad-  
nes he sought glory by an expense usefull to no man:  
wasting besides the wealth of his Kingdome, that  
in the end the commendation of the Artificer  
should be the greatest.

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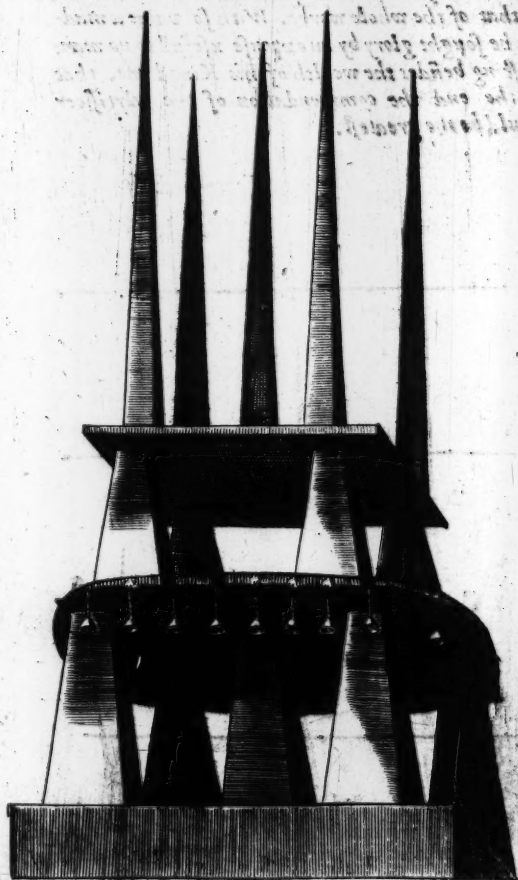
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Porsena's Tomb at Clusium in Italy  
 consisting of many Pyramids



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A description of the *Pyramids* in *Ægypt*, as I found them, in the CIO XL VIIR yeare of the *Hegira*, or in the yeares CIO IOCXXXVIII, and CIO IOCXXXIX of our Lord, after the *Di-onyfian* account.



Having discovered the Founders of these *Pyramids*, and the time in which they were erected, and lastly the end, for which these monuments were built: next in the method we proposed, the *sciography*, of them is to be set downe: Where we shall begin with the dimensions of their figure without, and then we shall examine their severall spaces, and partitions within.

*A description of the first and fairest Pyramid.*

**T**He first, and fairest of the three greater *Pyramids*, is situated on the top of a rocky hill, in the sandy desert of *Libya*, about a quarter of a mile distant to the West, from the plaines of *Ægypt*: above which the rocke riseth an hundred feet, or better, with a gentle, and easy ascent.

Upon this advantageous rise, and upon this solid foundation the *Pyramid* is erected: the height of the situation adding to the beauty of the work, and the solidity of the rocke giving the superstructure a permanent, and stable support. Each side of the *Pyramid*, computing it according to (a) *Herodotus* contains in length 1000 Græcian feet: and in (b) *Diodorus Siculus* account 1000: (c) *Strabo* reckons it lesse then a furlong, that is lesse then 100 Græcian feet, or six hundred twenty five Romanes: And (d) *Pliny* equals it to 1000 LXXIII. That of *Diodorus Siculus* in my judgement comes neereſt to the truth, and may ſerve in ſome kinde to confirm thoſe proportions, which in another diſcourſe I have aſſigned to the Græcian meaſures. For meaſuring the North ſide of it, near the *basis*, by an exquisite *radius* of ten feet in length, taking two ſeverall ſtations, as Mathematicians uſe to doe, when any obſtacle hinders their approach, I found it to be ſix hundred ninety three feet, according to the Engliſh Standard: which quantity is ſomewhat lesſe then that of *Diodorus*. The reſt of the ſides were examined by a line, for want of an even level, and a convenient diſtance to place my inſtruments, both which the *area* on the former ſide afforded.

The altitude of this *Pyramid* was long ſince meaſured by *Thales Mileſius*, who according to (e) *Tatianus Aſſyrius* lived about the fiftieth Olympiad: but his obſervation is no where by the Ancients expreſſed. Onely (f) *Pliny* tells us of a courſe propoſed by him, how it might be found, and that is by obſerving ſuch an hour, when the ſhadow

a Herodot. l. 2.

b Diod. l. 1.

Ἡ μὲν γὰρ μετὰ τὴν  
κατὰ τὸν πλάτος, ὡς οὐ  
τὴν πλάτος, τὴν  
ὅτι τὴν βάσις  
πλάτος ἐκείνη  
ἴσως πλάτος ἐκείνη.  
c Strabo. l. 17.  
d Plin. l. 36. c. 12.  
Amplissima octo  
jugera obtinet So-  
li, quatuor angulo-  
larum paribus in-  
tervallis, per octin-  
gentos octoginta  
tres pedes, lingu-  
lolum laterum.

e Tatiani Orat.

contra Græcos.

f Plin. l. 36. c. 12.

Meſuram altitu-  
dinis earum, om-  
niumq; ſimilium  
deprehendere in-  
venit Thales Mi-  
leſius, umbra  
metiundo, quæ ho-  
ra par eſſe cor-  
poris ſoleis

shadow of the body is equall to its height. A way at the best, by reason of the faintnesse, and scattering of the extremity of the shadow, in so great an altitude, uncertaine, and subject unto error. And yet (g) *Diogenes Laertius* in the life of *Thales* hath the same story, from the Authority of *Hieronymus*. *Hieronymus* reports, that he measured the Pyramids by their shadow, marking when they are of an equall quantity. Wherefore I shall passe by his, and give my owne observations. The altitude is something defective of the latitude; though in (h) *Strabos* computation it exceeds; but (i) *Diodorus* rightly acknowledges it to be lesse: which, if we measure by its perpendicular, is foure hundred eighty one feet; but if we take it as the Pyramid ascends inclining (as all such figures do) then is it equall, in respect of the lines subtending the severall angles, to the latitude of the Basis, that is to six hundred ninety three feet. With reference to this great altitude (k) *Statius* calls them.

*Diog. Laert. in vita Thalesis, l. 1.*

*b Strabo lib. 17. Hist. 28. c. 1. ubi dicitur.*

*i Diodorus, l. 2. Tit. 5. ubi dicitur.*

*k Stat. l. 5. Sylv. 3.*

audacia saxa

Pyramidum

(l) *Julius Solinus* goes farther yet. The Pyramids are sharpe pointed towers in Egypt, exceeding all height, which may be made by hand. (m) *Ammianus Marcellinus* in his expression ascends as high. The Pyramids are towers erected altogether exceeding the height, which may be made by man, in the bottome they are broadest, ending in sharpe points atop: which figure is therefore by Geometricians called Pyramidall, because in the similitude of fire it is sharpened into a cone, as we speake, (n) *Propertius* with the liberty of a Poet,

*Pyramides sunt turres in Aegypto, fastigiatæ ultra excelsitatem omnem, quæ manu fieri potest. Jul. Solin. Polih. c. 45. Ammian. Marcell. l. 33.*

*Propert. 1. 3. eleg. 1.*

## A description of the

poet, in an Hyperbole flies higher yet.

*Pyramidum sumptus ad sidera ducti.*

o Græc. Epigramma  
lib. 4. Francofurti  
1610 cum annot.  
Brodzi.

And the (o) Greeke Epigrammatist in a transcendent expression is no way short of him.

Πυραμίδος δ' ἐπὶ τῷ Νεκρῷ δὲ ἄσπερ μέγιστον.  
Κυβερνήτης Χρυστοῖς ἄσπερ πηλιδόων.

What excessive heights these fancied to themselves, or borrowed from the relations of others, I shall not now examine: this I am certaine of, that *the shaft, or spire, of Pauls in London* before it was casually burnt, being as much, or somewhat more then the altitude of the tower now standing, did exceed the height of this *Pyramid*. For (p) *Cambden* describes it to have beene, in a perpendicular, five hundred and twenty feet from the ground.

p Pyramis out-  
cheirima Ca he-  
d alis Ecclesie  
S Pauli, quæ sin-  
gulari Urbis orna-  
mento in suspic-  
endam edita alti-  
tudinem DXX sci-  
licet pedes a solo,  
& CCLX à terre  
quadrata, cui im-  
posita erat è ma-  
teriâ lignea  
plumbo vestita, de  
cælo propè fasti-  
gium tacta desla-  
gravit.  
Cambdeni Elizz-  
betha.

If we imagine upon the sides of the *basis*, which is perfectly square, foure equilaterall triangles mutually propending, and inclining, till they all meet on high as it were in a point (for so the top seems to them which stand below) then shall we have a true notion, of the just dimension, and figure of this *Pyramid*: the *perimeter* of each triangle cōprehending two thousand seventy nine feet ( besides the latitude of a litle plain, or flat on the top) and the *perimeter* of the *basis*, two thousand seven hundred seventy two feet. Whereby the whole *area* of the *basis* ( to proportion it to our measures ) contains foure hundred eighty thousand, two hundred forty nine square feet, or eleven English acres of ground, and 1089 of 43560 parts of an acre. A proportion so monstrous, that if the Ancients did not attest as much, and some of them describe it to be more,



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a b. the entrance into the  
Pyramid

b c. the ascent into the  
first Gallery

c e the first Gallery

d r the well

g h the passage to the  
arched Chamber

h i the arched Chamber

f k the second Gallery

k n q the first anticloc

n q o the second anticlos

o p the Chamber in which  
the tombe stands.

more, this age would hardly be induced to give credit to it. But *Herodotus* describing each side to containe eight hundred feet, the *area* must of necessity be greater then that by me assigned, the *summe* amounting to six hundred, and forty thousand: or computing it as *Diodorus Siculus* doth, the *area* will comprehend foure hundred and ninety thousand feet: and in the calculation of *Pliny*, if we shall square eight hundred eighty three (which is the number allotted by him to the measure of each side) the product seven hundred seventy nine thousand six hundred eighty nine, will much exceed, both that of *Herodotus*, and this of *Diodorus*. Though certainly *Pliny* is much mistaken, in assigning the measure of the side to be eight hundred eighty three feet, and the *basis* of the *Pyramid* to be but eight *ingera* or *Romane acres*. For if we take the *Romane ingetrum* to containe in length two hundred and forty feet, and in breadth one hundred and twenty, as may be evidently proved out of (q) *Varro*, and is expressly affirmed by (r) *Quintilian*, then will the *superficies*, or whole extention, of the *ingetrum* be equall to twenty eight thousand eight hundred *Romane feet*: with which if we divide seven hundred seventy nine thousand six hundred eighty nine, the result will be twenty seven *Romane ingera*, and 2089 of 28800 parts of an acre. Wherefore if we take those numbers eight hundred eighty three of *Pliny* to be true, then I suppose he writ twenty eight *ingera*, instead of eight, or else in his proportion of the side, to the *area* of the *basis* he hath erred.

The ascent to the top of the *Pyramid* is con-

q. T. ingetrum quadrato duo sado habet. Adu. q. adra. tus qui & iam est pedes. CXX, & longus totum est. Is modius agmua appellatur. Varro de Re R. l. 1. c. 10. r. Ing. r. mensura. C. XL. longitudo. al. pedes esse dicitur. in l. a. tudinem patere non fere quoniam est qui ignoret Quintilian. l. 1. c. 10.

trived in this manner. From all the sides without we ascend by degrees: the lowermost degree is neer foure feet in height, and three in breadth. This runnes about the *Pyramid* in a level; and at the first, when the stones were intire, which are now somewhat decayed, made on every side of it a long, but narrow walke. The second degree is like the first, each stone amounting to almost foure feet in height, and three in breadth; it retires inward from the first neer three feet, and this runnes about the *Pyramid* in a level, as the former. In the same manner is the third row placed upon the second, and so in order the rest, like so many staires rise one above another to the top. Which ends not in a point, as Mathematicall *Pyramids* doe, but in a litle flat, or square. Of this *Herodotus* hath no where left us the dimensions: But (f) *Henricus Stephanus*, an able, and deserving man, in his Comment hath supplied it for him. For he makes it to be eight *orgyia*. Where if we take the *orgyia*, as both (t) *Hesychius*, and (a) *Suidas* do, for the distance betweene the hands extended at length, that is for the fadome, or six feet, then should it be forty eight feet in bredth at the top. But the truth is, *Stephanus*, in this particular, whilest he corrects the errors of *Vallis's* interpretation, is to be corrected himselfe. For that latitude which *Herodotus* assigns to the admirable bridge below (of which there is nothing now remaining) he hath carried up, by a mistake, to the top of the *Pyramid*. (b) *Diodorus Siculus* comes nearer to the truth, who describes it to be but nine feet. (c) *Pliny* makes the bredth at the top to be twenty

f Hen. Steph. in  
a lib. Herodoti.

ε Orgyia  
αυτοιστας χειρας  
εμμεν. Hesych.  
α Orgyia τρις αυτα  
εμμεν. Suid.

Diodor. l. 1.  
Plin. l. 36. c. 12.

ty five feet. *Altiudo* ( I would rather read it *latitudo* ) *a cacumine pedes xxv*. By my measure it is  $xxiii$  feet, and  $280$  of  $1000$  parts of the English foot. Upon this flat, if we assent to the opinion of (a) *Proclus*, it may be supposed that the Egyptian Priests made their observations in Astronomy; and that from hence, or neer this place, they first discovered, by the rising of *Sirius*, their *annus minimus*, or *Canicularis*, as also their *periodus Sothiaca*, or *annus magnus sothiacus*, or *annus Heliacus*, or *annus Dei*, as it is termed by (b) *Censorinus*, consisting of  $1460$  sidereall years: in which space their *Thoth Vagum*, and *fixum*, came to have the same beginning. That the Priests might neer these *Pyramids* make their observations I no way question, this rising of the hill being, in my judgement, as fit a place as any in Egypt for such a designe: and so much the fitter by the vicinity of Memphis. But that these *Pyramids* were designed for observatories, ( whereas by the testimonies of the Ancients I have proved before, that they were intended for Sepulchers, ) is no way to be credited upon the single authority of *Proclus*. Neither can I apprehend to what purpose the Priests with so much difficulty should ascend so high, when below with more ease, and as much certainty, they might from their owne lodgings hewen in the rockes, upon which the *Pyramids* are erected, make the same observations. For seeing all Egypt is but as it were one continued plaine, they might from these clifles have, over the plaines of Egypt, as free, and open a prospect of the heavens, as from the tops of the *Pyramids* themselves. And therefore *Tully*

writes

a *Procl. comm. l. 2. in Timæum Platonis.*

b *Censorin. de die Natali. Quen Greci minimum. Latine canicularum vocamus. Hic annus etiam heliacus à quibusdam dicitur, & ab alijs, à 1460 annis.*



and January, I have not knowne it raine, so constantly, and with so much violence, at London, as I found it to do at Alexandria, the Windes continuing North North West. Which caused me to keep a diary, as well of the weather, as I did of my observations in Astronomy. And not onely there, but also at Grand Cairo, my very noble, and worthy Friend Sir William Paslon, at the same time observed; that there fell much raine. And so likewise about the end of march following, being at the mummies, some what beyond the Pyramids, to the South, there fell a gentle raine for almost an whole day. But it may be the Ancients mean the upper parts of Ægypt beyond Thebes, about Siene, and neer the *Catadupa*, or Cataracts of Nilus, and not the lower parts; where I have been told by the Ægyptians that it seldome raines. And therefore Seneca (*lib. 4. natur. Quasi*) seems to have writ true. *In ea parte qua in Æthiopiam vergit* (speaking of Ægypt) *aut nulli imbres sunt, aut rari.* But where he after sayes, *Alexandria nives non cadunt*, it is false. For at my being there in January at night it snowed. However farther to the South then Ægypt, between the Tropicks, and neer the Line, in Habassia, or Æthiopia, every yeare for many weekes, there falls store of raine, as the Habassines themselves at Grand Cairo relate. Which may be confirmed by Josephus *Acosta lib. 2. de natura Orbis novi*. Where he observes in Peru, and some other places (lying in the same parallel with those of Æthiopia) that they have abundance of raines. This therefore is the true cause of the inundation of Nilus in the summer time, being then highest, when other rivers are lowest, and not those which are alleaged by Herodotus, Diodorus, Plutarch, Aristides, Heriodorus, and others: who are extremely troubled to give a reason of the inundation, imputing it either to the peculiar nature of the river, or to the obstruction of the mouth of it by the *Ætæa*; or to the melting of snowes in Æthiopia (which I beleieve seldome fall in those hot Countries, where the natives by reason of the extreme heates are all blacke, and where if we credit Seneca, *argentum replumbatur*, silver is melted by the scorching heates) or to some such other reasons of little weight. In Diodorus I finde Agatharchides *Cnidius* to give almost the same reason assigned by me; But those times gave little credit to his assertion. Yet Diodorus seemes to assent to it. His words are these. (*Diod. lib. 1.*) *Agatharchides Cnidius hath come neerest to the truth, for he saith, every yeare in the mountaines about Æthiopia, there are continuall raines from the summer solstice, to the autumnall equinoxe, which cause the inundation.* The time of this is so certaine, that I have seen the Ægyptian Astronomers to put it downe many yeares before, in their Ephemerides: *That such a day, of such a month, the Nilus begins to rise.*

sted, and impaired by both. And therefore they cannot conveniently now be ascended, but either at the South side, or at the East angle, on the North, They are well stiled by *Herodotus* *Βασιλίδες*, that is little altars. For in the forme of altars they rise one above an other to the top. And these are all made of massy, and polished stones, hewen according to *Herodotus*, and *Diodorus*, out of the Arabian mountaines, which bound the upper part of *Ægypt*, or that above the Delta, on the East, as the Libyan mountaines terminate it on the West, being so vast, that the breadth, and depth of every step, is one single, and intire stone. The relation of (a) *Herodotus*, and (b) *Pomponius Mela*, is more admirable, who make the least stone in this Pyramid to be thirty feet. And this I can grant in some, yet surely it cannot be admitted in all, unlesse we interpret their words, that the least stone is thirty square, or to speake more properly, thirty Cubicall feet; which dimension, or a greater, in the exterior ones, I can without any difficulty admit. The number of these steps is not mentioned by the Ancients, and that caused me, and two that were with me, to be the more diligent in computing them, because by moderne writers, and some of those too of repute, they are described with much diversity, and contrariety. The degrees, saith (c) *Bellonius*, are two hundred and fifty, each of them single containes in height forty five digits, at the top it is two paces broad. For this I take to be the meaning of what *Clusius* renders thus: *Abasi autem ad cacumen ipsius supputationem facientes, comperimus circiter, C C L gradus, singuli alium-*

αὐτὰρ ἡ δὲ ἀνα-  
σκαφὴ τοῦ πυ-  
λῶνος. Herod. l. 2.  
ἡ Πυραμὶς τρι-  
κέντην πηδῶν λα-  
πίδibus ἐκστρώται.  
Pomp. Mell. l. c. 90.

Bellonius lib. 3.  
observ. c. 43.



*altitudinem habent V solearum calcei IX pollicum longitudinis, in fastigio duos passus habet.*

Where I conceive his *passus* is in the same sense to be understood here above, as not long before he explains himself in describing the *basis* below,

which in his account is CCCXXIV *passus paululum extensis cruribus.* (d) *Albertus Lewenstai-*

*nus* reckons the steps to be two hundred and sixty, each of them a foot, and an halfe in depth,

*Johannes Helfricus* counts them to be two hundred and thirty. (e) *Sebastiannus Serlinus* upon a

relation of *Grimano the Patriarch of Aquileia*, and afterwards *Cardinal*, (who in his travailes in

*Egypt* measured these degrees) computes them to be two hundred and ten, and the height of e-

very step to be equally three palmes, and an halfe. It would be but lost labour to mention the differ-

ent, and repugnant relations of severall others. That which by experience, and by a diligent cal-

culation, I, and two others found, is this, that the number of degrees from the bottome to the top

is two hundred and seven; though one of them in descending reckoned two hundred and eight.

Such as please may give credit to those fabulous traditions of (f) some, That a Turkish ar-

cher standing at the top cannot shoot beyond the bottome, but that the arrow will necessarily fall

upon these steps. If the Turkish bow (which, by those figures that I have seen in Ancient mo-

numents, is the same with that of the Parthians, so dreadfull to the Romanes) be but as swift,

and strong, as the English: as surely it is much more, if we consider with what incredible force

some of them will pierce a planke of six inches

*d Albertus Lewenstainius gradus ad cacumen numerat CCLX, singulos sesquipedali altitudine, Johannes Helfricus*

*CCXXX Raderus in Martialis epigr. Barbara Pyramidum sileat miracula Memphis, &c.*

*e Il numero de pezzidalla basa fino alla sommità sono da CCX, e sono tutti d'una altezza talemeure che l'altezza di tutta la massa è quanto la sua basa. Sebast. Serl. li. 3. delle Antichità.*

*f Bellon. observ. lib. 3 cap 43 et Alio Peritissimus atque Validissimus Sagittarius in ejus fastigio existens, atque sagittam in aerem emittens, tam validè eam ejaculari non poterit, ut extra mola. basim decidat, sed in ipsos gradus cader, adeo vastè magnitudinis, uti diximus, est hæc mola Bellon.*

in thicknesse ( I speake what I have seen ) it will not seem strange, that they should carry twelve-score, in length; which distance is beyond the basis of this Pyramid.

<sup>a</sup> In Solin. polyh. c. 45.

<sup>b</sup> Auson. c. 110.

The same credit is to be given to those reports of the Ancients, that this Pyramid, and the rest, cast no shadows. (a) Solinus writes expressly, *mensuram umbrarum egressa nullas habent umbras*. And (b) Ausonius.

*Quadro cui in fastigia cono*

*Surgit et ipsa suas consumit Pyramis umbras.*

<sup>a</sup> Ammian. Marcell. lib. 22.

<sup>d</sup> Cassiodor. Var. 7. formula 15.

(c) Ammianus Marcellinus hath almost the same relation. *Umbras quoque mechanica ratione consumit*. Lastly, (d) Cassiodorus confirms the same. *Pyramides in Aegypto, quarum in suo statu se umbra consumens, ultra constructionis spacia nullâ parte respicitur*. All which in the winter season I can in no sort admit to be true. For at that time I have seen them cast a shadow at noon: and if I had not seen it, yet reason, and the art of measuring altitudes by shadowes, and on the contrary of knowing the length of shadowes by altitudes, doth necessarily infer as much. Besides, how could Thales Milesius, above two thousand yeares since, have taken their heighth by shadowes, according to Pliny, and Laertius, as we mentioned before, if so be these Pyramids have no shadowes at all? To reconcile the difference: we may imagine, Solinus, Ausonius, Marcellinus, and Cassiodorus, meane in the summer time; or which is neerer the truth, that almost, for three quarters of the yeare, they have no shadowes: and this I grant to be true at midday.

The

The description of the inside of  
the first Pyramid.

Having finished the description of the superficies of the greater Pyramid, with the figure, and dimensions of it, as they present themselves to the view without: I shall now looke inwards, and lead the Reader into the severall spaces, and partitions within: of which if the Ancients have been silent, we must chiefly impute it to a reverend, and awfull regard, mixed with superstition, in not presuming to enter those chambers of death, which religion, and devotion, had consecrated; to the rest, and quiet of the dead. Wherefore Herodotus mentions no more but onely in generall, that some secret *Vaults*, are hewen in the rocke under the Pyramid. Diodorus Siculus is silent; though both enlarge themselves in other particulars lesse necessary. Strabo also is very concise, whose whole description both of this, and of the second Pyramid, is included in this short expression. Forty stadia (or furlongs) from the City (Memphis) there is a certaine brow of an hill, in which are many Pyramids, the Sepulchers of Kings: three of them are memorable; two of these are accounted amongst the seven miracles of the world, each of these are a furlong in height: the figure is quadrilaterall, the altitude somewhat exceeds each side, and the one is somewhat bigger then the other. On high as it were in the midst between the sides, there is a stone, that may be removed, which being taken out, there is an oblique (or shelving) entrance (for so I render that which by him is termed *εἰς τὴν οὐδὴν*) leading to the tombe. Pliny expresses

Herodot. l. 2.

Strabo l. 17.

Plin. l. 36. c. 13.

for

The

ses nothing within, but only a well ( which is still extant ) of eighty six cubits in depth, to which he probably imagines, by some secret aqueduct, the water of the river Nilus to be brought. *Aristides* in his oration intitled *Against the* upon a misinformation of the Egyptian Priests, makes the foundation of the structure, to have descended as far below, as the altitude ascends above. Of which I see no necessity, seeing all of these are founded upon rocks, His wordes are these

Now as with admiration we behold the tops of the Pyramids, but that which is as much more under ground opposite to it, we are ignorant of (I speak what I have received from the Priests.)

And this is that which hath been delivered to us by the Ancients: which *I* was unwilling to pre-termit, more out of reverence of Antiquity, then out of any speciall satisfaction. The Arabian writers, especially such as have purposely treated of the wonders of A Egypt, have given us a more full description of what is within these *Pyramids* but that hath been mix'd with so many inventions of their owne, that the truth hath been darkned, and almost quite extinguished by them. *I* shall put downe that which is confessed by them, to be the most probable relation, as it is reported by *Ibn Abd Alhokm*, whose words out of the Arabick are these. *The greatest part of Chronologers agree, that he which built the Pyramids was Saunrid Ibn Salhouk King of Egypt, who lived three hundred yeares before the flood. The occasion of this was because he saw in his sleep, that the whole earth was turned over with the inhabitants of it, the men lying upon their faces, and the stars falling*

falling

Arifid, 107. Ar.  
200.

[illegible]

أحمد بن عبد  
الرحمن

falling downe and striking one another, with a terrible noise, and being troubled with this he concealed it. Then after this he saw the fixt stars falling to the earth, in the similitude of white fowle, and they snatched up men, and carried them between two great mountaines, and these mountaines closed upon them, and the shining stars were made darke. And he awaked with great feare, and assembled the chiefe Priests of all the Provinces of Egypt, an hundred and thirty Priests, the chiefe of them was called Aclimun. He related the whole matter to them, and they took the altitude of the stars, and made their prognostication, and they foretold of a deluge. The King said will it come to our Country? They answered yea, and will destroy it. And there remained a certain number of years for to come, and hee commanded in the mean space to build the Pyramids, and that a vault (or cesterne) should be made, into which the river Nilus should enter, from whence it should runne into the countries of the West, and into the Land Al-Said; and he filled them with \* telesmes, and with strange things, and with riches, & treasures, & the like. He ingraven in them all things that were told him by wise men, as also all profound sciences, the names of (a)alakakirs, the uses, & hurts of the. The

\* Telesmes] The word used by the Arabians is derived from the Greek *ἀφαιρέσις* by an apharesis of *αἰ*. By the like apharesis together with an *επενθεσις*, the Arabians call him Boethion *βουθίων*, whom Ptolemy names Nabonassar: as by an apharesis, and Syncope the Turks call Constantinople, *Stanbol*, or *Stambul*, from whence some of our writers terme it *Stambul*, though the Arabians more

fully expresse it by *Constantinopolis*, and *Byzantiya* that is, *Constantinopolis*, and *Byzantium*. The various significations of *magnum* or *ar magnum*. See in Mr. Seldens learned discourse de *Vitiis Syriis*, and in Scaligers annotations in *Apotelesmaticum Manili*. That which the Arabians commonly meane by *Te'esmes*, are certain *Sigilli*, or *Amuleta*, made under such and such an aspect of the Planets, or configuration of the heavens, with severall characters accordingly inscribed. a Alakakir] amongst other significations is the name of a precious stone, and therefore in Abulfeda it is joyned with *yacut*, a rubie. I imagine it here to signify some magicall spell, which it may be was ingraven in this stone.

## A description of the

science of Astrology, and of Arithmetick, and of Geometry, and of Physicke. All this may be interpreted by him that knowes their characters, and language. After he had given order for this building, they cut out vast columnes, and wonderfull stones. They fetch massy stones from the Ethiopians, and made with these the foundations of the three Pyramids, fastning them together with lead, and iron. They built the gates of them 40 cubits under ground, and they made the height of the Pyramids 100 roiall cubits, which are 500 of ours in these times; he also made each side of them an hundred roiall cubits. The beginning of this building was in a fortunate horoscope. After that he had finished it, he covered it with coloured Satten, from the top to the bottome and he appointed a solemne festivall, at which were present all the inhabitants of his Kingdome. Then he built in the Western Pyramid thirty treasuries, filled with store of riches, and utensils, and with signatures made of pretious stones, and with instruments of iron, and vessels of earth, and with atmes which rust not, and with glasse which might be bended, and yet not broken, and with strange spells, and with severall kinds of akakirs, single, and double, and with deadly poisons, and with other things besides. He made also in the East Pyramid, divers celestial spheres, and stars, and what the severally operate in their aspects: and the perfumes which are to be used to them: and the books which treat of these matters. He put also in the coloured Pyramid, the commentaries of the Priests, in chests of black marble, and with every Priest a booke, in which were the wonders of his profession, and of his actions, and

of his nature, and what was done in his time, and what is, and what shall be, from the beginning of time, to the end of it. He placed in every Pyramid a Treasurer: the treasurer of the westerly Pyramid was a statue of marble stone standing upright with a lance, and upon his head a Serpent wreathed. He that came neare it, and stood still, the Serpent bit him of one side and wreathed round about his throat, and killed him, and then returned to his place. He made the treasurer of the East Pyramid an idoll of black Agate, his eyes open, and shining, sitting upon a throne with a lance; when any lookt upon him, he heard of one side of him a voice, which took away his sense, so that he fell prostrate upon his face, and ceased not till he died. He made the treasurer of the coloured Pyramid a statue of stone, (called) Albut, sitting. He which looked towards it was drawn by the statue, till he stucke to it, and could not be separated from it, till such time as he died. The Copites write in their bookes, that there is an inscription in heaven upon them, the exposition of which in Arabicke is this. I King Saurid built the Pyramids in such, and such a time, and finished them in six yeares. He that comes after me, and sayes that he is equall to me, let him destroy them in six hundred yeares, and yet it is knowne, that it is easier, to pluck down, then to build up. I also covered them, when I had finished them, with Satten, and let him cover them with mats. After that Almamon the Calife entred Egypt, and saw the Pyramids, he desired to know what was within, and therefore would have them opened: they told him it could not possibly be done: he reply'd, I will have it certainly done. And

## A description of the

that hole was opened for him, which stands open to this day, with fire, and vinegar. Two smiths prepared, and sharpened the iron, and engines, which they forced in, and there was a great expense in the opening of it: the thicknes of the wall was found to be twenty cubits, and when they came to the end of the wall behind the place they had digged, there was an ewer (or pot) of green Emraulta, in it were a thousand dinars very waighty, every dinar was an ounce of our ounces: they wondred at it, but knew not the meaning of it. Then Almamon said, cast up the account, how much hath been spent in making the entrance: they cast it up, and lo it was the same summe which they found, it neither exceeded, nor was defective. Within they found a square well, in the square of it there were doores, every doore opened into an house (or vault) in which there were dead bodies wrapped up in linnen. They found towards the top of the Pyramid a chamber in which there was an hollow stone: in it was a statue of stone like a man, and within it a man, upon whom was a breast-plate of gold set with jewels, upon his breast was a sword of unvaluable price, and at his head a Carbuncle, of the bignesse of an egge, shining like the light of the day, and upon him were characters written with a pen, no man knows what they signify. After Almamon had opened it, men entered into it for many years, and descended by the slippery passage, which is in it; and some of them came out safe, and others dyed. Thus tarre the Arabians: which traditions of theirs, are little better then a Romance, and therefore leaving these, I shall give a more true, and particular description, out of mine own experience, and observations.



On the North side ascending thirty eight feet, upon an artificiall bank of earth, there is a square, and narrow passage leading into the Pyramid, thorough the mouth of which (being equidistant from the two sides of the Pyramid) we enter as it were down the steep of an hill, declining with an angle of twenty six degrees. The breadth of this entrance is exactly three feet, and  $4\frac{1}{2}$  parts of 1000 of the English foot: the length of it beginning from the first declivity, which is some ten palmes without, to the utmost extremity of the neck, or straight within, where it contracts it selfe almost nine feet continued, with scarce halfe the depth it had at the first entrance (though it keep still the same breadth) is ninty two feet, and an half. The structure of it hath been the labour of an exquisite hand, as appears by the smoothnesse, and evenesse of the work, and by the close knitting of the joints. A property long since observed, and commended by *Diodorus*, to Diodor, Sic, lib. 2. have run thorough the fabrick of the whole body of this Pyramid. Having passed with tapers in our hands this narrow straight, though with some difficulty (for at the farther end of it we must serpent-like creep upon our bellies) we land in a place somewhat larger and of a pretty height, but lying incompoused: having been dug away, either by the curiosity or avarice of some, in hope to discover an hidden treasure; or rather by the command of Almamon, the deservedly renowned Calife of Babylon. By whomsoever it were, it is not worth the inquiry, nor doth the place merit describing, but that I was unwilling to pretermit any thing: being only an habitation for bats, and those

*A description of the*

those so longly, and of so large a size, (exceeding a foot in length) that I have not elsewhere seen the like. The length of this obscure, and broken space, contemeth eighty nine feet, the breadth and height is various, and not worth consideration. On the left hand of this, adjoyning to that narrow entrance thorough which we passed, we climbe up a steep, and massy stone eight or nine feet in height, where we immediately enter upon the lower end of the first Gallery. The pavement of this rises with a gentle acclivity, consisting of smooth, and polished marble, and whete not smeared with dust, and filth, appearing of a white, and alabaster colour: the sides, and rooffe, as Titus Livius Burretinus, a Venetian, an ingenious young man, who accompanied me thither, observed, was of impolished stone, not so hard, and compact, as that on the pavement, but more soft, and tender: the breadth almost five feet, and about the same quantity the height, if he have not mistaken. He likewise discovered some irregularity in the breadth, it opening a little wider in some places, then in others; but this inequality could not be discerned by the eye, but only by measuring it with a carefull hand. By my observation with a line, this Gallery contained in length an hundred and ten feet. At the end of this begins the second Gallery, a very stately peece of work, and not inferiour, either in respect of the curiosity of Art, or richnesse of materials, to the most sumptuous, and magnificent buildings. It is divided from the former by a wall, through which stooping, we passed in a square hole, much about the same bignesse, as that by which



which we entred into the Pyramid, but of no considerable length. This narrow passage lieth levell, not rising with an acclivity as doth the pavement below, & roof above, of both these Galleries. At the end of it, on the right hand, is the well mentioned by Pliny: the which is circular, and not square, as the *Arabian* writers describe: the diameter of it exceeds three feet, the sides are lined with white marble, and the descent into it is by fastning the hands, and feet, in litle open spaces, cut in the sides within, opposite, and answerable to one another, in a perpendicular. In the same manner are almost all the wells, and passages into the cisterns at Alexandria contrived, without staires or windings but only with inlets, and square holes, on each side within: by which, using the feet and hands, one may with ease descend. Many of these cisternes, are with open, and double Arches, the lowermost Arch being supported by a row of speckled, and Thebaick marble pillars, upon the top of which stands a second row, bearing the upper and higher Arch: the walls within are covered with a sort of plaister for the colour white; but of so durable a substance, that neither by time, nor by the water

In Pyramide  
maximâ est intus  
puteus l. XXXVI  
cubitum, flu-  
men illi admif-  
sum arbitrantur.  
Plin. l. 36. cap. 12.

is it yet corrupted, and impaired. But I returne from the cisternes, and wells there, to this in the Pyramid; which in *Plinie's* calculation, is eighty six cubits in depth, and it may be was the passage to those secret vaults, mentioned, but not described by Herodotus, that were hewen out of the naturall rock, over which this Pyramid is erected. By my measure sounding it with a line, it contains twenty feet in depth. The reason of the difference between *Plinie's* observation and mine, I suppose to be this, that since his time, it hath almost been dammed up, and choaked with rubbage, which I plainly discovered at the bottom, by throwing down some combustible matter set on fire. Leaving the well, and going on straight upon a leuell, the distance of fifteen feet, we entred another square passage, opening against the former, and of the same bignesse. The stones are very massy, and exquisitely jointed, I know not whither of that glittering, and speckled marble, I mentioned in the columnes, of the cisternes at Alexandria. This leadeth (running in length upon a leuell an hundred & ten feet) into an arched vault, or little chamber: which by reason it was of a gravelike smell, and halfe full of rubbage, occasioned my lesser stay. This chamber stands East and West: the length of it is lesse then twenty feet, the breadth about seventeen, and the height lesse then fifteen. The walls are entire, and plastered over with lime, the rooffe is covered with large smooth stones, not lying flat, but shelving and meeting above in a kind of Arch, or rather an Angle. On the East side of this room, in the middle of it, there seems to have been a  
passage

passage leading to some other place. Whither this way the Priests went into the hollow of that huge *Sphinx*, as *Strabo* & *Pliny* term it, or *Androphinx*, as *Herodotus* calls such kinds (being by *Pliny's* calculation  $111$  feet in compass about the head, in height  $111$ , in length  $111$ : and by my observation made of one entire stone) which stands not far distant without the Pyramid, South East of it, or into any other private retirement, I cannot determine; & it may be too this served for no such purpose, but rather as a *theca*, or *nichio*, as the Italians speak, wherein some idol might be placed; or else for a peece of ornament (for it is made of polished stone) in the architecture of those times, which ours may no more understand, then they doe thereason of the rest of those strange proportions, that appear in the passages, and inner rooms of this Pyramid. Returning back the same way we came, as soon as we are out of this narrow, and square passage, we climbe over it, and going straight on, in the trace of the second Gallery, upon a shelving pavement (like that of the first) rising with an angle of twenty six degrees, we at length come to another partition. The length of the Gallery, from the well below to this partition above, is an hundred fifty and foure feet: but if we measure the pavement of the floore, it is somewhat lesse, by reason of a litle vacuity (some fifteen feet in length) as we described before, between the well, and the square hole we climbed over. And here to reassume some part of that, which hath been spoken, if we consider the narrow entrance at the mouth of the Pyramid, by which we descend; and the length of the first.

*Plin. l. 36, cap. 12.*

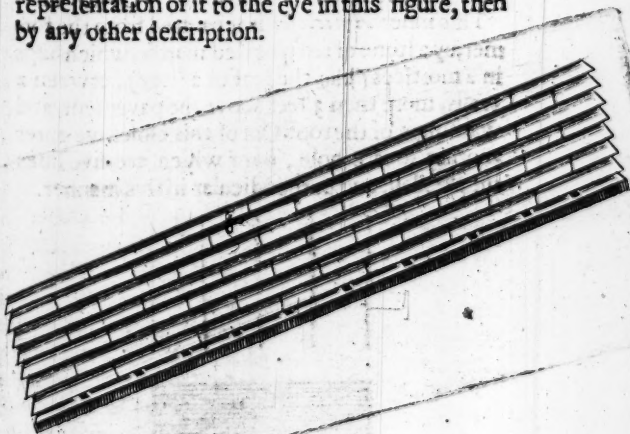
and

and second Galleries, by which we ascend, all of them lying as it were in the same continued line, and leading to the middle of the Pyramid, we may easily apprehend a reason of that strange Echo within, of four, or five voices, mentioned by *Plutarch in his fourth book De placitis Philosophorum*: or rather of a long continued sound, as I found by experience discharging a musket at the entrance. For the sound being shut in, and carried in those close, and smooth passages, like as in so many pipes, or trunks, finding no issue out reflects upon it selfe, and causes a confused noise, and circulation of the aire, which by degrees vanishes, as the motion of it ceases. This Gallery, or *Corridore* (or whatsoever else I may call it) is built of white, and polished marble, the which is very evenly cut in spacious squares, or tables. Of such materials as is the pavement, such is the rooffe, and such are the side walls, that flank it: the coagmentation, or knitting of the joints, is so close, that they are scarce discernable by a curious eye, & that which adds agrace to the whole structure, though it makes the passage the more slippery, & difficult, is the acclivity, & rising of the ascent. The height of this Gallery is 26 feet, the breadth is 6 feet, and 870 parts of the foot divided into a 1000. of which three feet, and 435 of 1000 parts of a foot, are to be allowed for the way, in the midst: which is set, and bounded on both sides with two banks (like benches) of sleek and polished stone; each of these hath one foot, 717 of 1000 parts of a foot in breadth, and as much in depth. Upon the top of these benches near the Angle, where they close, and join with

the

Ἐπεὶ τὰς αὐτὰς  
 Ἀλυσίδας τοὺς αὐτοὺς  
 οὐκ ἔστιν ὁμοῦ μὴ  
 ὡς ἐν ἑνὶ τῷ αὐτῷ  
 οὐκ ἔστιν ὁμοῦ μὴ  
 αὐτὰς αὐτὰς  
 Plut. lib. 4. de Phi-  
 los. plac. cap. 30.

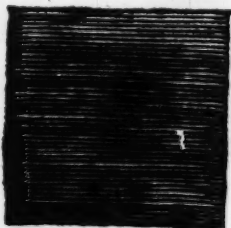
the wall, at little spaces, cut in right angled parallell figures, set on each side opposite to one another: intended no question, for some other end then ornament. In the casting, and ranging of the marbles in both the side walls, there is one peece of Architecture, in my judgement, very gracefull, and that is that all the courtes, or ranges; which are but seven (so great are those stones) do set, and flag over one another, about three inches: the bottome of the uppermost course oversetting the higher part of the second, and the lower part of this overflagging the top of the third, and so in order the rest, as they descend. Which will better be conceived by the representation of it to the eye in this figure, then by any other description.



\* Sunt enim re-  
bus novis, nova  
ponenda nomina.  
Cicero lib. 1. de  
naturâ Deorum.

Having passed this Gallery, we enter another square hole, of the same dimensions with the former, which brings us into two *anticamerytes*, as the *Italians* would call them, or *anticlosets* (give me leave in so unuall a structure to frame some unuall termes) lined with a rich, and speckled kind of Thebaick marble. The first of these hath the dimensions almost equall to the second, the second is thus proportioned, the *area* is leuell, the figure of it is oblong, the one side conteining seven feet, the other three and an halfe, the height is ten feet. On the East and West sides, within two feet and an halfe of the top, which is somewhat larger then the bottom, are three cavities, or litle seats, in this manner.

This inner *Anticloset* is separated from the former, by a stone of red speckled marble, which hâgs in 2 mortices (like the leaf of a sluice) between 2 walls, more then 3 feet above the pavement, and wanting 2 of the roof. Out of this closet we enter another square hole, over which are five lines cut parallel, and perpendicular in this manner.



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Besides these I have not observed any other sculptures, or ingravings, in the whole Pyramid. And therefore it may justly be wondred, whence the Arabia is borrowed those vain traditions I before related, *that all Sese. ces are inscribed within in hieroglyphicks*; and as justly it may be questioned, upon what authority *Dio*, or his epitomizer *Xiphilius*, reports that *Cornelius Gallus* (whom *Strabo* more truly names *Ælius Gallus*, with whom hee travailed into Egypt, as a friend, and companion) *ingraved in the Pyramids his victories*, unless we understand some other Pyramids not now existent. This square passage is of the same wideness, and dimensions, as the rest, & is in length near nine feet, (being all of Thebaick marble, most exquisitely cut) which lands us at the North end, of a very sumptuous, and well proportioned room. The distance from the end of the second Gallery to this entry, running upon the same level, is twenty foure feet. This rich, and spacious chamber, in which art may seem to have contended with nature, the curious work being not inferiour to the rich materials, stands as it were in the heart, and center of the Pyramid, equidistant from all the sides and almost in the midst between the *Basis*, and the top. The floor, the sides, the roof of it, are all made of vast, and exquisite tables of Thebaick marble, which if they were not veiled, and obscured by the steame of tapers, would appeare glittering, and shining. From the top of it descending to the bottome, there are but six ranges of stone, all which being respectively sized to an equall height, very gracefully in one, and the same altitude,

*Strabo lib. 17.*

*Xiphil. in Cæs. Aug. vi. lxxx. dicit inscriptions, is vult inscriptions fore.*

These proportions of the chamber, and those which follow, of the length and breadth of the hollow part of the tomb, were taken by me with as much exactness as it was possible to do: which I did so much the more diligently, as judging this to be the fittest place for the fixing of measures for posterity. A thing which hath been

tude, run round the room. The stones which cover this place, are of a strange, and stupendious length, like so many huge beames lying flat, and traversing the room, and withall supporting that infinite masse, and waight of the Pyramid above. Of these there are nine, which cover the rooffe; two of them are lesse by halfe in breadth then the rest; the one at the East end, the other at the West. The length of this (b) chamber on the South side, most accurately taken at the joint, or line, where the first and second row of stones meet, is thirty four English feet, and 300 and 80 parts of the foot divided into a thousand (that is 34 feet and 380 of 1000 parts of a foot.) The breadth of the West side at the joint, or line, where the first, and second row of stones meet, is seventeen feet, and an hundred and ninety parts of the foot divided into a thousand (that is 17 feet, and 190 of 1000 parts of a foot.) The height is nineteen feet and an halfe.

much desired by leareed men, but the manner how it might be exactly done hath been thought of by none. I am of opinion that as this Pyramid hath stood three thousand yeeres almost, and is no whit decayed within, so it may continue many thousand years longer: and therefore that after times measuring these places by me assigned, may hereby not only find out the just dimensions of the English foot; but also the feet of severall nations in these times, which in my travailes abroad I have taken from the originals, and have compared them at home with the English Standard. Had some of the ancient Mathematicians thought of this way, these times would not have been so much perplexed, in discovering the measures of the Hebrewes, Babylonians, Egyptians, Greeks, and other nations. Such parts as the English foot contains a thousand, the Roman foot on Cosmian monument commonly called by writers *Pes Colotianus* contains nine hundred sixty seven. The *Paris foot* a thousand sixty eight. The *Spanish foot*, nine hundred and twenty. The *Venetian foot* 1052. The *Abyssinian foot*, or that of *Snellius*, 1033. The *Braccio at Florence* 1913. The *Braccio at Naples* 2100. The *Dereh at Cairo* 1824. The greater *Turkish* like at *Constantinople*, 2200.

Within

250  
125  
375

Within this glorious roome (for so I may justly call it) as within some consecrated Oratory, stands the monument of Cheops, or Chemmis, of one peece of marble, hollow within, and uncovered at the top, and sounding like a bell. Which I mention not as any rarity; either in nature, or in art ( For I have observed the like found, in other tombs of \* marble cut hollow like this ) but because I find modern Authors to take notice of it as a wonder. Some write, that the body hath been removed hence, whereas *Diodorus* hath left above sixteen hundred yeeres since, a memorable passage concerning Chemmis the builder of this Pyramid, and Cephren the Founder of the next adjoyning. Although (saith hee ) these Kings intended these for their Sepulchers, yet it hapened that neither of them were buried there. For the people being exasperated against them, by reason of the toilsomnesse of these works; and for their cruelty, and oppression, threatened to teare in pieces their dead bodies, and with ignominy to throw them out of their Sepulchers, Wherefore both of them dying commanded their friends privately to bury them, in an obscure place. This monument in respect of the nature, and quality of the stone, is the same with which the whole roome is lined : as by breaking a litle fragment of it, I plainly discovered, being a speckled kind of marble, with black, and white, and red spots, as it were equally mixt, which some writers call *Thebaick marble*. Though I conceive it to be that sort of Porphyry which *Pliny* calls *Leucostictos*, and describes thus. *Rubet Porphyrites in eadem Aegypto, ex eo candidis inter-*  
*venientibus*

\* As appeares by a faire, and ancient monument, brought from Smyrna to my very worthy Friend Mr. Rolt Esquire, which stands in his Park at Woolwich.  
 \* Diod. Sic. lib. 1: Tit. 3. *Βασιλεὺς τὸν Κεφρὸν καὶ τὸν Χέμμις ἐπέταξε κατασκευάσαι τὰς πυραμίδας ἐν τῇ Αἰγύπτῳ, ὡς ἐπὶ τῇ ἀρχαίᾳ ἀναγραφῇ.*

*Plin. lib. 36. cap. 7.*

*venientibus punctis leucostictos appellatur. Quantitaslibet molibus cadendis sufficiens lapidicina.* Of this kind of marble there were, and still are, an infinite quantity of columnes in Egypt. But a Venetian, a man very curious, who accompanied me thither, imagined that this sort of marble came from mount (b) Sina, where he had lived amongst the rocks, which he affirmed to be speckled with party colours of black, and white, and red, like this: and to confirm his assertion, he alleged that he had seen a great column, left imperfect, amongst the cliffes, almost as big as that huge, and admirable (c) Corinthian pillar standing to the South of Alexandria, which by my measure is near foure times as big, as any of those vait Corinthian pillars, in the *Porticus* before the Pantheon at Rome; all which are of the same coloured marble with this monument, and so are all the obelisks with hieroglyphicks, both in Rome, and Alexandria. Which opinion of his doth well correspond with the tradition of *Aristides*, who reports that, in *Arabia* there is a quarry of excellent *Porphry*. The figure of this tombe without, is like an Altar, or more neerly to expresse it, like two cubes finely set together, and hollowed within: it is cut smooth, and plain, without any sculpture, and ingraving; or any relevy, and embellishment. The exterior superficies of it con-

b Which may also be confirmed by *Bellonius* observations, who describing the rock, out of which, upon Moles striking it, there gushed out waters, makes it to be such a speckled kind of Thebaick marble *Est une grosse pierre massive droite de mesme g. ain et de la couleur, qu' est la pierre Thebaque.*

c The compasse of the *scapus* of this columne at Alexandria near the *temple* is XXIV English feet: the compasse of the *scapus* of those at Rome is fifteen English feet and three inches. By these proportions, and by those rules, which are expressed in *Vitravius*, and in other books of Architecture, the ingenious reader may compute the true dimensions of those before the Pantheon, and of this at Alexandria, being in my calculation the most magnificent columne, that ever was made of one entire stone.

teins

teines in length seven, feet three inches and an halfe. (a) Bellonius makes it twelve feet, and (b) Monsieur de Breves nine; but both of them have exceeded. In depth it is three feet, three inches, and three quarters, and is the same in breadth. The hollow part within, is in length, on the West side, sixe feet, and foure hundred eighty eight parts of the English foot divided into a thousand parts (that (c) is 6 feet, and 488 of 1000 parts of a foot) in breadth, at the North end, two feet, and two hundred and eighteen parts of the foot divided into a thousand parts (that (d) is 2 feet, and 218 of 1000 parts of a foot.) The depth is 2 feet, and 860 of 1000 parts of the English foot. A narrow space, yet large enough to containe, a

fine operculo, Bellon. obser. lib. 2. cap: 42. (b) *Les voy ages de Monsieur de Breves.* (c) 6 Feet  $\frac{488}{1000}$  (d) 2 Feet  $\frac{218}{1000}$ . In the reiteration of these numbers, if any shall be offended, either with the novelty, or tediousnesse of expressing them so often, I must justify my self by the example of *Plug Beg*, nephew to *Timurlane* the great (for so is his name, and not *Tamerlane*) and Emperour of the Moguls, or Tatars (whom we term amisse the Tartars) For I find in his Astronomick Tables (the most accurate of any in the East) made about CC yeares since, this same course observed by him, when he writes of the Grecian, Arabian, Persian, and Gelalean epocha's; as also of those of Catza and Turkistan. He expresseth the numbers at large, as I have done, then in figures, such as we call Arabian, because we first learned these from them; but the Arabians themselves fetch them higher, acknowledging that they received this usefull invention from the Indians, and therefore from their Authors they name them Indian figures: Lastly he renders them again in particular Tables. Which manner I judge worthy the imitation, in all such numbers as are radicall, and of more then ordinary use. For if they be only twice expressed, if any difference shall happen by the neglect of Scribes, or Printers, it may often so fall out that we shall not know which to make choise of; whereas if they be thrice expressed, it will be a rare chance, but that two of them will agree: which two we may generally presume to be the truth.

most potent, and dreadful Monarch being dead, to whom living, all Egypt was too freight, and narrow a circuit. By these dimensions, and by such other observations, as have been taken by me from severall imbalmed bodies in Egypt, we may conclude that there is no decay in nature; (though the question is as old as (e) *Hamper*) but that the men of this age are of the same stature, they were near three thousand years agoe; notwithstanding Saint \* *Augustine* and others, are of a different opinion. *Quis jam avo isto non minor suis Parentibus nascitur? taith Soliman.*

It may justly be questioned how this monument could be brought hither, since it is an impossibility that by those narrow passages before described, it should have entred. Wherefore we must imagine that by some *machina* it was raised, and conveyed up without, before this oratory, or chamber, was finished, and the roof closed. The position of it is thus, it stands exactly in the Meridian, North and South, and is as it were equidistant from all sides of the chamber, except the East, from whence it is doubly remoter, then from the West. Under it I found a little hollow space to have been dug away, and a large stone in the pavement removed, at the angle next adjoining to it: which (f) *Sands* erroneously imagines, to be a passage into some other compartment: dug away no doubt by the avarice of some, who might not improbably conjecture an hidden treasure to bee repositied there. An expensfull prodigality, out of superstition used by the Ancients, and with the same blind devotion taken up, and continued to this day in the East Indies.

\* Iam verò ante  
annos prope mil-  
le, vates ille Ho-  
merus non cessa-  
vit minora cor-  
pora mortalium  
quam prica con-  
queri. Plin.

Namque hoc  
vivo jam decre-  
scebat Homero,  
Terra malos ho-  
mines nunc edu-  
cat atque puillos.  
Juven. l. Sat. 15.  
\* August. de Civ.  
Dei. l. 15. cap. 9.

f *Sand's travels;*

dies. And yet it seems by *Josephus's* relation, that by the wisest King, in a time as clear, and unclouded as any, it was put in practice, who thus describes the funerall of King *David*. (g) *His sonne Solomon buried him magnificently in Hierusalem, who, besides the usuall solemnities at the funeralls of Kings, brought into his monument very great riches, the multitude of which we may easily collect by that which shall be spoken. For thirteen hundred years after, Hyrcanus the high Priest being besieged by Antiochus surnamed Pius, the sonne of Demetrius, and being willing to give mony to raise the siege, and to lead away his army, not knowing where to procure it, he opened one of the vaults of the Sepulcher of David, and tooke thence three thousand talents, part whereof being given to Antiochus, he freed himselfe from the danger of the siege, as we have elsewhere declared. And again after many yeares King Herod opening another vault, tooke out a great quantity of mony; yet neither of them came to the coffins of the Kings, for they were with much art hid under ground, that they might not be found by such as entred into the Sepulcher.*

The ingenious reader will excuse my curiosity, if before I conclude my description of this Pyramid, I pretermitt not any thing within, of how light a consequence soever. This made me take notice of two inlets, or spaces, in the South and North sides of this chamber, just opposite to one another; that on the North was in breadth 700 of 1000 parts of the English foot, in depth 400 of 1000 parts: evenly cut, and running in a straight line six feet, and farther, into the thick-

g Ios. lib. 7. Ant.  
Iudaic. cap. 12.  
"Εθαψα δὲ αὐτὸν,  
ὁ πᾶσι Σολομὼν  
ἐν Ἱερουσολύμοις  
διαπρικῶς, τὰς  
ἀλλοις οἷς περὶ  
καθάρων ἐμίζεταν  
βασιλικῶν ἀπα-  
σι, καὶ πλὴν τοῦ αὐ-  
τοῦ πυλῶν καὶ ἀθρο-  
νῶν σωκεῖν αὐτόν,  
&c.

ness of the wall. That on the South is larger, and somewhat round, not so long as the former: and by the blackness within seems to have been a receptacle, for the burning of lamps. *T. Livius Burrētius* would gladly have beleev'd, that it had been an hearth for one of those eternall lamps, such as have been found in *Tulliola's* tomb in *Italy*, and, if *Cambden* be not misinformed, in *England*, dedicated to the Urnes, and ashes of the dead; but I imagine the invention not to be so ancient as this Pyramid. However certainly a noble invention: and therefore pittie it is, it should have been smothered by the negligence of writers, as with a dampe. How much better might *Pliny*, if he knew the composition of it, have described it, then he hath done the *linum asbestinum*, a sort of linnen spun out of the veins, as some suppose, of the *Carystian*, or *Cyprian* stone (which in my travailes I have often seen) Though *Salmasius*, with more probability, contends the true *asbestinum* to be the *linum vivum*, or *linum Indicum*: in the folds and wreaths of which, they inclosed the dead body of the Prince (for saith *Pliny*, *Regum inde funebres tunicae*: and no wonder, seeing not long after he addes, *aquapretia excellentium margaritarum*) committing it to the fire, and flames, till it were consumed to ashes: while in the same flames, this shrowd of linnen, as if it had only been bathed, and washed (to allude to his expression) by the fire, became more white, and refined. Surely a rare, and commendable peice of skill, which *Fancirollus* justly reckons amongst the *Deperdita*; but infinitely inferiour either in respect of art, or use, unto the former.

*Cambdeni Br.*

*Salmasii exercit.  
Plinian.*

*Plin lib. 18. cap. 1.*

*Panciroli. tit. 4.  
rerum deperditarum.*



former. And thus have I finished my description of all the inner parts of this Pyramid: where I could neither borrow light to conduct me, from the Ancients: nor receive any manuduction from the uncertaine informations of modern travellers, in those dark, and hidden paths. We are now come abroad into the light, and Sunne, where I found my Janizary, and an English Captain, a little impatient to have waited above \* three houres without, in expectation of my return: who imagined whatsoever they understood not, to be an impertinent, and vain curiosity.

\* That I and my company, should have continued so many houres in the Pyramid, and live (whereas we found no inconvenience) was much

wondred at by Doctor Harvey, his Majesties learned Physician. For said he, seeing we never breath the same aire twice, but still new aire is required to a new respiration (the *succus alibilis* of it being spent in every expiration) it could not be but by long breathing we should have spent the aliment of that small stock of aire within, and have been stifled: unlesse there were some secret runnels conveying it to the top of the Pyramid, whereby it might passe out, and make way for fresh aire to come in, at the entrance below. To which I returned him this answer. That it might be doubted whither the same numerickall aire could not be breathed more then once; and whither the *succus*, and aliment of it, could be spent in one single respiration: seeing those *Urinatores*, or divers under water, for sponges in the Mediterranean sea, and those for perles in the *Sinus Arabicus*, and *Persicus*, continuing above halfe an houre under water, must needs often breath in, and out, the same aire. He gave me an ingenious answer, that they did it by help of sponges filled with oile, which still corrected, and fed this aire: the which oile being once evaporated, they were able to live no longer, but must ascend up, or dye. An experiment most certain, and true. Wherefore I gave him this second answer, that the fuliginous aire we breathed out in the Pyramid, might passe thorough those Galleries we came up, and so thorough the streight neck, or entrance, leading into the Pyramid, and by the same fresh aire, might enter in, and come up to us. Which I illustrated with this similitude: as at the streights of Gibraltar, the sea is reported by some to enter in on Europe side, and to passe out on Africa side; so in this streight passage, being not much above three feet broad, on the one side aire might passe out, and at the other side fresh aire might enter in. And this might no more mixe with the former aire, then the Rhodanus, as *Mela*, and some others report, passing through the lake of Geneva, or *lacus Lemanus*, doth mixe, and incorporate with the water of the lake. For as for any *tubuli*, to let out the fuliginous aire at the top of the Pyramid, none could bee discovered

within, or without. He replied, they might be so small, as that they could not easily be discerned, and yet might be sufficient to make way for the aire, being a thin, and subtil body. To which I answered, that the lesse they were, the sooner they would be obstructed with those tempests of sands, to which these deserts are frequently exposed: and therefore the narrow entrance into the Pyramid is often so choaked up with driftes of sand (which I may term the rain of the deserts) that there is no entrance into it. Wherefore we hire *Moore*s to remove them, and open the passage, before we can enter into the Pyramid: with which he rested satisfied. But I could not so easily be satisfied with that received opinion, that at the streights of Gibraltor, the sea enters in at the one side, and at the same time passes out at the other. For besides that, in twice passing those streights, I could observe no such thing, but only an in-let, without any out-let of the sea: I inquired of a Captain of a ship, being Captain of one of the six that I was then in company with, and an understanding man, who had often passed that way with the Pirates of Algier, whither ever he observed any out-let of the sea on Africa side, he answered no. Being asked, why then the Pirates went out into the Atlantick sea alwayes on Africa side, if it were not as the opinion is, to make use of the current. He answered, it was rather to secure themselves from being surprised by the Christians, who had near the mouth of the streights the port of Gibraltor, on the other side to harbour in. Wherefore, when I consider with my selfe the great draught of waters that enter at this streight, and the swift current of waters, which passe out of the *Pontus Euxinus* by the *Bosphorus Ithracius* into the *Mediterranean* sea (both which I have seen) besides the many rivers, that fall into it, and have no visible passage out: I cannot conceive, but that the *Mediterranean* sea, or *urinall* (as the *Arabians* call it, from its figure) must long since have been filled up; and swelling higher, have drowned the plaines of *Aegypt*, which it hath never done. Wherefore I imagine it to be no absurdity in Philosophy, to say that the earth is tubulous, and that there is a large passage under ground from one sea to another. Which being granted, we may easily thence apprehend the reason why the *Mediterranean* sea rises no higher, notwithstanding the fall into it of so many waters: and also know the reason why the *Caspian* sea, though it hath not in appearance any commerce with other seas, continues salt (For so it is whatsoever *Polidetus* or *Strabo* sayes to the contrary) and swells not over its banks, notwithstanding the fall of the great river *Volga*, and of others into it. That which gave me occasion of entering into this speculation was, that in the longitude of eleven degrees, and latitude of forty one degrees, having borrowed the tackling of six ships, and in a calme day sounded with a plummet of almost twenty pounds waight, carefully steering the boat, and keeping the plummet in a just perpendicular, at a thousand forty five English fadomes that is at above an English mile, and a quarter in depth, I could find no land, or bottome.



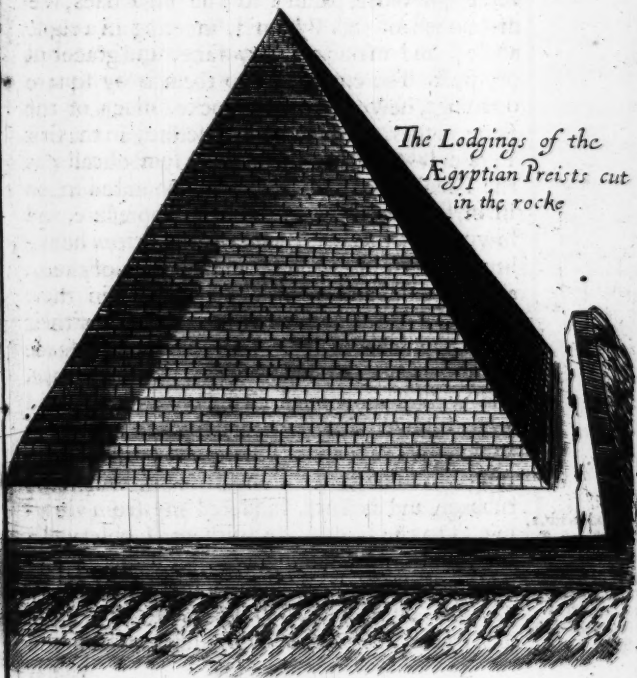
Plin. l. 36. cap. 12.  
 Alterius inter-  
 valla singula per  
 quatuor angulos  
 pores 1000  
 XXXVII [pedes]  
 comprehendunt.

Strabo lib. 17.

feet sixe hundred, of Romane sixe hundred twenty five. So that by this computation, each side should want an hundred Grecian feet of the former Pyramid. *Pliny* makes the difference to be greater, for assigning eight hundred eighty three feet to the former, he allowes to the side of the Basis of this, but seven hundred thirty seven. By my observation, the stones are of colour white, nothing so great, and vast, as those of the first, and fairest Pyramid; the sides rise not with degrees like that, but are smooth, and equall, the whole fabrick (except where it is opposed to the South) seeming very entire, free from any deformed ruptures, or breaches. The height of it, taken by as deliberate a conjecture as *I* could make (which it was easie to do by reason of the nearnesse of this, and the former, being both upon the same plain) is not inferiour to it; and therefore *Strabo* hath rightly judged them to be equall. The sides also of the Basis of both are alike; as, besides the authority of *Strabo*, the Venetian Doctor assured me, who measured it with a line. There is no entry leading into it, and therefore what may be within, whither such spaces, and compartments, as *I* observed in the former, or whither different, or none, *I* must leave to every mans private conjecture, and to the discovery of after times.

This

*The second Pyramid.*



*The Lodgings of the  
Egyptian Preists cut  
in the rock*

This is bounded on the North, and West sides, with two very stately, and elaborate peeces ; which I doe not so much admire, as that by all writers, they have been pretermitted. About thirty feet in depth, and more then a thousand and foure hundred in length, out of the hard rocke these buildings have been cut in a perpendicular, and squared by the chesseell, as I suppose, for lodgings of the Priests. They run along at a convenient distance, parallel to the two sides, we mentioned of this Pyramid, meeting in a right angle, and making a very faire, and gracefull prospect. The entrance into them is by square openings, hewen out of the rocke, much of the same bignes, with those I described in the first Pyramid. Whither these were symbollicall (as the Theology of the Ægyptians consisted much in mysterious figures) and the depresso, and lownes of these, were to teach the Priests humility : and the squarenes, and evenes of them, an uniforme, and regular deportment in their actions, I leave to such as have written of their hieroglyphickes to determine. The hollow space within, of them all, is somewhat like to a square, and well proportioned chamber, covered, and arched above with the naturall rocke : in most of which (as I remember) there was a passage opening into some other compartiment, which the rubbish, and darknes, hindered me from viewing. On the North side without, I observed a line, and only one, ingraven with sacred and Ægyptian characters, such as are mentioned by (a) *Herodotus*, and (b) *Diodorus*, to have been used by the Priests, and were different from the vulgar

a Herodot. lib. 2.  
 b Πανδίωνος ἡ  
 τῆς ἐκείνου ἐν τῷ  
 ἱερῷ περιγραφῆς  
 διττῆς. τὰ αὐτῶν  
 χαρακτῆρες, καὶ  
 ὁμοίως ἐν τῷ αὐτῷ  
 μνημονίῳ, Diod. l. 1.





## A description of the third P Y R A M I D.

**F**ROM this Pyramid we went unto the third, standing distant from the second about a furlong, upon an advantageous height, and rising of the rocke, whereby at a good distance it seemes equall to the former ; though the whole pile is much lesse, and lower. The time was so far spent with my other observations, that I could not take so exact a view, as I desired, and the worke deserved ; yet I tooke so much of both, as to be able to confute the errors of others. But before I performe this, I shall relate what the Ancients, and some one or two of our best writers, which have travelled thither, have delivered concerning this. *Herodotus* discoursing of it, tels us, that (*Myserinus*) left a Pyramid much lesse then that of his father, wanting of all sides (for it is quadrangular) twenty feet : it is three hundred feet on every side, being to the middle of it built with *Ethiopicke* marble. *Diodorus Siculus* is somewhat larger, and cleerer. Every side of the basis (*Myserinus*) caused to be made three hundred feet in length, he raised the walls fiftene Stories, with black stone, like *Thebaicke* marble, the rest of it he finished, with such materials as the other Pyramids are built. This worke although it is exceeded by the rest in magnitude, yet for the structure,

*Herodot. lib. 2.*  
Πυραμίδα δὲ αὐτῆς  
πολλὴν ἰσχυρότητα  
ἔχει, τοῖς τε  
πλάσι καὶ ὀπίσθῃ  
σταῖς, καὶ τοῖς  
ἐν τῇ μέσῃ  
ἐκείνῃ τετραγώνῳ  
ἵκται ἡ δὲ τὸ ἄμω  
ον Ἀθιόπιον.

*Diodor. Sic. l. 1.*



structure, art, and magnificence of the marble, it very farre excels them. In the side towards the North, Mycerinus the name of the Founder, is ingraven. Thus far Diodorus. To whom I shall adjoine the testimony of Strabo: Farther, upon a higher rise of the hill is the third (Pyramid) much lesse then the two former, but built with a greater expense: For almost from the Foundation of it to the middle, it consists of blacke stone, with which they make mortars, brought from the remotest mountaines of Ethiopia, which being hard, and not easie to be wrought, hath made the worke the more costly. Pliny also, not as a spectator, and eye-witnesse, as the former, but as an Historian writes thus. The third (Pyramid) is lesse then the former we mentioned, but much more beautifull: it is erected with Ethiopicke marble, and is three hundred sixty three feet between the angles. And this is all that hath been preserved of the Ancients concerning this Pyramid. Amongst moderne writers, none deserves to be placed before Bellonius, or rather before P. Gillius. For \* Thuanus makes the other to have been a plagiarist, and to have published in his owne name the observations of P. Gillius: a man very curious, and inquisitive after truth, as appears by his topography of Constantinople, and his Bosphorus Thracius, to whom Bellonius served as an amanuensis. The third \* Pyramid is much lesse then the former two, but is a third part greater then that which is at Rome, neere the mons testaceus, as you passe to Saint Pauls in the Ostian way. It is still perfect, and no more corrupted, then as if it had been newly built, For it is made of a kinde of marble,

called

Strabo L. 17. Geog.

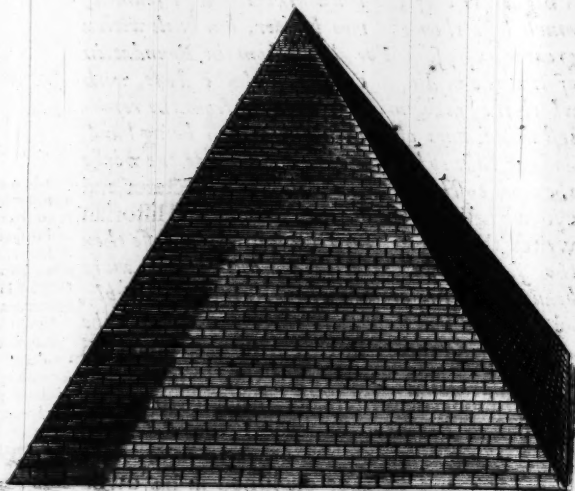
Plin. l. 36. c. 12.

Tertia minor  
prædictis, sed  
multo spectatio-  
Ethiopicis lapi-  
dibus assurgit  
CCCLXIII pedi-  
bus inter angulos  
\* Thua. hist. l. 16.  
\* Bellon. observ.  
l. 3. c. 44.

Tertia Pyramis  
duabus superiori-  
bus longe minor,  
tertia est autem  
parte major eâ  
quæ apud testa-  
ceum montem est  
Romæ, quæ ad D.  
Pauli eundem est,  
inire Ostiensis.  
Adhuc integra  
est, nec magis ta-  
mis corrupta,  
quàm si jam ve-  
cens extructa es-  
set, Marmoris  
enim genere cõ-  
stit, quod i Basili-  
tes nuncupant,  
vel lapi. Ethiop-  
icus, ipso seculo  
durio e.

A description of the.  
called *basaltes*, or *Aethiopicke marble*, harder then  
iron it selfe.

## The third P Y R A M I D.



It will be in vaine to repeate the traditions,  
and descriptions of severall others: all which by a  
kinde of confederacie, agree in the same tale for  
the substance, only differing in some circumstan-  
ces: So that I shrewdly suspect, that *Diodorus*  
hath borrowed most of his relation from *Hero-*  
*dotus* : and *Strabo*, and *Pliny*, from *Diodorus*, or  
from

from them both : and the more learned rhetoricks from them all. For else how can it be imagined, they should so constantly agree in that, which if my eyes, and memory sorely faile me not, is most evidently false ? And therefore I have a strong jealousy, that they never came neere this third Pyramid ; but that they did, as I have observed all travellers in my time in Egypt to doe, fill themselves so full, and as it were so surfeit with the sight of the greater, and fairer Pyramid, that they had no appetite to be spectators of the rest : where they should only see the same miracle ( for the Pyramids are all of the same figure ) the farther they went, decreasing, and presented as it were in a lesse Volume : Or if they did view this, it was *quasi per stygiam*, very perfunctorily, and sleightly ; and that through a false, and coloured glasse. For they have mistaken both in the quality of the stone, and colour of the Pyramid. I begin with *Herodorus*, who by a notable peece of forgetfulness, if it be not a *typo* in the copies, makes the dimensions of each of the sides, in the *basis* of this, to be three hundred feet, and yet to want but twenty of the first Pyramid, to which he assigned before eight hundred feet. an impossibility in arithmeticke. And therefore it will be no presumption to correct the place, and in stead of *τρεῖς ἑκατὸν πεντήκοντα*, to write *πολυπλάσιον ὑπὸ τῆς ἑκατὸν πεντήκοντα*. I know not how to palliate, or excuse his other error, where he makes this Pyramid to be built as far as to the middle of it, with *Ethiopicke* marble. If this sort of marble be *ferreus coloris*, as it is described by *Pliny*, and granted by *Diodorus*, and *Strabo*,

I have since conferred with an English Captain, who having been foure times at Alexandria, and as often at the pyramids, assures me that I am not mistaken.

Herodot lib. 2.

Plin. l. 36. c. 7.  
Diodor. l. 1.  
Strab. l. 7. Geog.

both

both of them expressing the colour to be blacke, and the latter bringing it from the remotest mountaines of *Aethiopia*, where the marble hath the same tincture and colour, with the Inhabitants, then can this relation of *Herodotus* no way be admitted. For the whole Pyramid seemes to be of cleere, and white stone, somewhat choicer, and brighter, then that in either of the two other Pyramids. And therefore I wonder that *Diodorus*, *Strabo*, and *Pliny*, and amongst latter Authors, *Bellonius*, *Gillius*, and severall others, should have all followed *Herodotus*: when with a litle paines, and circumspection, they might have reformed his, and their owne error. It may perhaps be alleaged in their defence, that they meane the buildings within are crected with blacke, and *Aethiopicke* marble: and yet if this be granted, since there is no entrance leading into this, no more then is into the second Pyramid, what may be within depends upon the incertainty of tradition, or conjecture, both which are very fallible, Though it cannot be denied, but that close by this, on the East side of it, there are the ruines of a pile of building, with a sad, and dusky colour, much like that we described in passing to the second Pyramid, which might be the ground, and occasion of this error. I cannot excuse the Ancients, but *Bellonius*, or *Gillius* (For it is no matter which of them ownes the relation, when both of them have erred) are farre more inexcusable, Because it might have been expected from them, what *Livy* supposes, *Novi semper scriptores, aut in rebus certis aliquid allaturus se, aut scribendi arte rudem veritatem superaturos*

*raturos credunt.* Whereas these on the contrary, have depraved, what hath been, in this particular, with truth delivered by the Ancients. For whereas *Herodotus*, and *Diodorus*, equal the side of the *basis* to three hundred feet, and *Pliny* extends it to three hundred sixty three, these make it only a third part greater then the Pyramid at Rome of *C. Castius*, neere the *mons testaceus*. So that either they have much enlarged that at Rome, or shrunked, and contracted this. For the Pyramid at Rome, exactly measured on that side, which stands within the City, is completely seventy eight feet English in breadth: to which if we adde a third part of it, the result will be an hundred and foure: which should be equal to this Egyptian Pyramid, in the notion, and acception of *Belonius*. An unpardonable oversight, no lesse then two hundred feet, in a very litle more then three hundred. For so much, besides the authority of *Herodotus*, and *Diodorus*, before cited, I take the side of this Pyramid to be, and the altitude to have much the same proportion.

I would gladly have seen in this, the name of *Mycerinus* the Founder of it ingraven, as (a) *Diodorus* mentions: or that other intercription in the first, whereof *Herodotus* procured the interpretation: but both have been defaced by time. His words are these: (b) *In the Pyramid there are Egyptian characters inscribed, which shew how much was expended upon the workmen, in radishes, onions, and garlick, which an interpreter (as I well remember). said was the summe of a thousand and six hundred talents of silver, which*

a Diodor. l. 1.  
b Herodot. l. 2.  
Στοιμασίαι δὲ διὰ  
καμμηλῶν Ἀ-  
γυρίων ἐν τῇ πυ-  
ραμίδι, ὅσας ἴστω  
συμμαχίαν καὶ καμ-  
μῶν, καὶ ἀνέστη  
ἀποκαταστάσει τὰς  
ἐργαζομένων ἐν Κελ-  
σῇ, ἡ δὲ ἀποκατα-  
στάσις τῶν ἐργαζο-  
μένων ἐστὶν ἑξακ-  
κλίσια καὶ χίλια  
ταλάντα ἀργυρίου.  
τὸν αὐτὸν δὲ.

if it be so, how much is it credible was spent in iron, and in meat, and in clothes for the labourers? Hereby I might have knowne what to determine of the ancient Egyptian letters: I meane not the sacred ones (for those were all Symbolical, expressing the abstractest notions of the minde, by visible similitudes of \* birds, and beasts, or by representations of some other familiar objects) but those used in civill affaires. By such sculptures, which I have seene in gemmes found at Alexandria, and amongst the Mummies, I can no way subscribe to the assertion of *Kircherus*, though an able man, who, in his *Prodromus Cop- ticus*, contends that the present Egyptian, or Cop- tite character (which certainly is nothing but a corruption, and distortion of the Greeke) is the same with that of the ancient Egyptians.

\* Phœnices pri-  
mi, famæ si credi-  
tur, auri,  
Manfuram rudi-  
tus vocem signa,  
re figuris.  
Nondum sumi-  
neas Memphis  
contexere biblos  
Noverat, & faxis  
tantum volu-  
eresq; feræq;  
Sculptaq; serva-  
bant magicas  
animalia linguas  
Lucan-lib. 3.

### *Of the rest of the PYRAMIDS in the Libyan desert.*

I Have done with these three Pyramids, each of them being very remarkable, and the two first reckoned amongst the miracles of the world. The rest in the Libyan desert lying scat- tered here, and there, are (excepting one of them) but lesser copies, and as it were models of these: and therefore I shall neither much trouble my selfe, nor the Reader, with the discription of them. Though to speake the truth, did not the three first standing so neere together obscure the luster of the rest, which lye far scattered, some of them were very considerable. And therefore I cannot

cannot but tax the omission of the Ancients, and the inaduertyency of all moderne writers, and travellers, who with too much supinenes have neglected the description of one of them: which in my judgement is as worthy of memory, and as neere a miracle, as any of those three, which I have mentioned. And this stands from these South, and by West, at twenty miles distance, more within the sandy desert, upon a rocky level like these, and not far from the village whence we enter the *Mummies*. This as the Venerian Doctor assured me, and as I could judge by conjecture at a distance, hath the same dimensions, that the first, and fairest of these; hath graduations, or ascents without, and of the same colour like that, (but more decayed, especially at the top) and an entrance into it on the North side, which is barred up within; and therefore whatsoever is spoken of the first, in respect of the exterior figure, is appliable to this. (d) *Bellonius* extremely exceeds in his computation of the number of the, who thus writes. *Above an 100 others are seen dispersed up and down in that plain*, I could not discover 20. And long since, *Isbn Almatoug* in his book of the miracles of *Ægypt*, reckons them to be but XVIII. *There are in the West side no more famous buildings then the Pyramids, the number of them is XVIII: of these, there are three in that part which is opposite to Fostat (or (e) Cairo.)*

d Pulquàm centum per cam planiciem hinc inde sparsa conspiciuntur. Bellon. l. 2. c. 44.  
e That Fostat, Metzar, & Cahira (or as we usually terme it Cairo). are three distinct names, as it were of one and the same City, appears by the Geographi: Nubiensis, and Abu feda in Arabicke; though Abu feda more particularly describes Alkahira to be on the North side of Fostat, and Fostat to be seated upon the river Nilus.

In what manner the PYRAMIDS were built.

WE had ended our discourse of the Pyramids, but that I find one scruple toucht upon

upon by *Herodotus*, *Diodorus*, and *Pliny*, which is worth the discussion, as a point of some concernment in architecture: and that is, in what manner these Pyramids were built, and with what art and contrivance the stones, especially those vast ones in the first, were conveyed up. (*1*) *Herodotus* who first raised the doubt, gives this solution. They carried up the rest of the stones with little engines made of wood, raising them from the ground upon the first row: when the stone was lodged upon this row, it was put into another engine, standing upon the first step, from thence it was conveyed to the second row by another. For so many rows, and orders of steps, as there were, so many engines were there: or els they removed the engine which was one, and easy to be carried, to every particular row, as often as they moved a stone. We will relate that which is spoken of either part. Therefore those in the Pyramid were first made, which were the highest, then by degrees the rest, last of all those which are nearest to the ground, and are the lowest. The first part of this solution of *Herodotus* is full of difficulty. How in the erecting, and placing of so many machines, charged with such massy stones, and those continually passing over the lower degrees, could it be avoided, but that they must either unsettle them, or indanger the breaking of some portions of them; which mutilations would have been like scars in the face of so magnificent a building? His second answer is the founder; but I conceive the text to be imperfect. *Diodorus* hath another fancy: The stones (saith he) at a great distance off were prepared in Arabia: and they report that by the help of Aggeres (engines

ἡ δὲ ἐν τῷ τῷ  
 λιβὸς αὐτὸς μὲν  
 ἔχοντι ἑλάνῳ  
 ἔκαστος πέντε  
 ἀνδρῶν, &c.  
 Herod. l. 2.

ἐλάνῳ δὲ τὸν μὲν  
 λιβὸν ἐν τῷ Ἀρα-  
 βίας ἀπὸ πόλεως  
 διαστήκας καὶ  
 ἀπὸ τῆς πόλεως  
 ἑκατὸν σταδίων  
 μὲν πρὸς τὴν πόλιν  
 ἔχοντι τὸν ἑλάνῳ  
 καὶ τὸν ἑλάνῳ  
 καὶ τὸν ἑλάνῳ  
 καὶ τὸν ἑλάνῳ



(engines not being then invented) the work was  
 done. And that which begets the greatest admira-  
 tion is, that for vast a structure was perfected in  
 such place, which is all about replenished with sand,  
 where there appears not any relic, either of the  
 aggers, or of the hewing, and polishing of the stones.  
 So that it seems not possible by the industry of  
 men, but altogether, and at once, the whole pile, as it  
 were by some God, was erected in the midst of the  
 sands. Some of the Egyptians relate wonders of it,  
 and endeavour to obscure I know not what fables;  
 namely, that these aggers consisting of salt, and ni-  
 tre, were dissolved by letting in the river, which  
 wholly consumed them without the labour of hands,  
 leaving this structure entire. But the truth of the  
 business is not so, but that those multitudes of men,  
 which were employed in raising the aggers, carri-  
 ed them away unto their former places. For as they  
 report three hundred and sixty thousand men were  
 employed in these offices, and the whole work was  
 scarce finished in the space of twenty yeares. Pliny  
 partly agrees with him, and partly gives another  
 answer. The question is, by what means the cement  
 was conveyed up to such a height (he rather might  
 have questioned, how those vast stones were con-  
 veyed up) some say that banks of nitre, and salt were  
 made up, as the work rose, which being finished, they  
 were washed away by the river (Nilus) Others ima-  
 gine that bridges were made with bricks, which, the  
 work being ended, were distributed into private  
 houses. For they conceive that the Nilus being much

Diodes. Bitholdi Histor. lib. 1. Quæstionum summa est quam ratione in tractatu  
 al iur. inam subiecta sint cementis. Alii enim nitrat. sate adaggetas cum crescente  
 opere, ac peracto, fluminis irrigatione dilatis: alii lateribus, & luto satis extructis pon-  
 tes, peracto opere in privata domus distributos. Nilum enim non patant rigare potu-  
 ile multo humiliorum. \* Plin. l. 7. c. 12

lower, could not come to wash them (away.) If I may assume the liberty of a traveller, I imagine that they were erected, neither as *Herodotus* describes, nor as *Diodorus* reports, nor as *Pliny* relates: but that first they made a large, and spacious

\* Admitting this supposition we may easily apprehend, how those huge stones might by engines be raised in a perpendicular, as the work rose, with less difficulty, & expense, then either in a slope, or traverse line, upon banks of nitre, or bridges of brick, according to the traditions of *Diodorus*, and *Pliny*: both which must have been of a stupendious, and almost incredible height.

(a *Diodor. Sic. l. 1.*  
 Ὀμοιογενή τε δὲ  
 ταύτην τὴν ἰσχυρὰν  
 αὐτὴν ἐργασίαν  
 ἔχει· Ἀλγυπιοὶ  
 μὲν τὰς βάσεις τῶν  
 πυραμίδων, καὶ σκευὰς  
 αὐτῶν, ἐκ πετρῶν  
 ἀνὰ τὴν τῶν πυλῶν  
 τεχνίαν τῶν ἰσχυρὰν  
 μηχανῶν, καὶ φασὶ  
 εἶναι διαμικρῶν  
 μέλλων τῶν ἀγρο-  
 τικῶν τῶν ἰσχυρῶν  
 ἢ τῶν βασιλείων  
 τῶν παλαιῶν  
 οὐδὲν εἶναι ταύτην  
 ἀπορίαν· τῶν μὲν  
 γὰρ ταύτων ἰδίαν ψυ-  
 χὴν καὶ τῶν φίλων  
 τῶν αὐτῶν,

\* tower in the midst reaching to the top; to the sides of this tower, I conceive the rest of the building to have been applied, peece after peece, like so many buttresses, or supporters, still lessening in height, till at last they came to the lowermost degree. A difficult peece of building taken in the best, & easiest projection: And therefore it is no wonder, if it were not often imitated by the Ancients, and no where expressed, or commended, by the great master of Architecture *Viruvius*. Yet surely if we judge of things by the events, and if we reflect upon the intention of monuments, which are raised by the living to perpetuate the memory of the dead, then is this as commendable a way as any. And therefore we see at Rome, that though by the revolution of so many ages the *Mausoleum of Augustus* be almost decayed, and the *Septizonium of Severus* be utterly lost, both intended for lasting & stately Sepulchers; yet the *Pyramid of C. Castius* stands fair, and almost intire: which is no more to be compared, either for the vastnes of the stones, or the whole bulk, and fabrick of it, with these, then are the limbs, & body of a dwarf, to the dimensions of a gyant, or some large colossus.

I have done with the work, but the Artizans, deserve not to be pretermitted: concerning whom the observation of (a) *Diodorus* is as true, as it is boldly delivered by him. *It is confessed, that these works* (speaking of the Pyramids) *far excell the rest in Egypt, not only in the massinesse of the structures.*

structures, and in the expenses, but also in the industry (and skill) of the Artificers. The Egyptians thinke, the architects are more to be admired then the Kings, who were at the expense. For they by their abilities, and study, these by their wealth received by inheritance, and by the labours of others erected them.

The Conclusion,

And thus much of the Sciography, or of the Artificiall, and architectonicall part: I shall shut up all with one observation in nature for the recreation of the Reader, recited by Strabo in these words. Wee ought not to omit one of the strange things seen by us at the Pyramids. Some heapes of stone, being fragments hewen off lye before the Pyramids, amongst these are found little stones, some in the similitude, and bignesse of lentils, some as of graines of barley, which appeare halfe unscaled: they report these are some reliicks of the provisions, which were given to the workmen, and have been petrified: which seems probable enough.

These, if there were ever any such, are either consumed by time, or scattered by the winds, or buried with those tempests of sand, to which the deserts are perpetually exposed: But Diodorus, who not long preceded him, was not so curious, as to deliver this relation. And were not Strabo a writer of much gravity, and judgement, I should suspect that these petrified graines (though I know such petrefactions to be no impossibility in nature. For I have seen at Venice the bones and flesh of a man, and the whole head intirely transmuted into stone: and at Rome cleare conduit

τὸ δὲ δὲ τῶν ἀπο-  
ρρημάτων πάλαι  
ἐκ τῶν ἀπορρημάτων  
ἐκ τῶν ἀπορρημάτων  
ἐκ τῶν ἀπορρημάτων  
ἐκ τῶν ἀπορρημάτων

Εἰς τὴν πύλιν ἀπο-  
δίδεται ἡ δὲ ἡμῶν  
ὡς τὰς πυραμίδας  
παρὰ τὴν αὐτὴν  
ἐν τῇ πυραμίδι. Ἡ δὲ  
τὸ τὰς λατύνει  
συνεστίας ἐκ  
τῶν πυραμίδων  
αὐτῶν. ὡς τὰς  
δὲ ἰσοστάσις.  
Ἡ δὲ ἡμῶν ἡ τὴν  
ἐκ τῶν πυραμίδων  
δὲ ἰσοστάσις, ἡ δὲ  
αὐτῶν ἡμῶν  
ἐκ τῶν πυραμίδων  
τρίχας. φασὶ δὲ  
πολλὰς δὲ τὰς  
τὰς τῶν τῶν  
ἐκ τῶν πυραμίδων  
ἐκ τῶν πυραμίδων.  
Strab. l. 17. Geog.

\* Exod. 12. 39.  
 a Sands in his tra-  
 vails writes, that  
 they are seen to rise  
 on Good-Friday.  
 A Frenchman at  
 Grand-Cairo,  
 who had been  
 present at the re-  
 surrection, shew-  
 ed me an arm,  
 which he brought  
 from thence: the  
 flesh shrivelled,  
 and dried like  
 that of the mum-  
 mies. He obser-  
 ved the miracle  
 to have been al-  
 ways behind  
 him: once casu-  
 ally looking back  
 he discovered  
 some bones,  
 carried privately  
 by an Egyptian  
 under his vest,  
 whereby he un-  
 derstood the my-  
 stery.

b Ray. 66. 24.

\* An argument  
 intended by me,  
 and for which I  
 made a collection  
 of several an-  
 tiquities in my tra-  
 vails abroad; but  
 these (and would  
 only these!) have  
 unfortunately  
 perished at home  
 amidst the sad di-  
 stractions of the  
 time.



duit water, by long standing in aquaducts, hath  
 been turned into perfect Alabaster. Are like those  
 loaves of bread, which are reported to have  
 been found by the red sea converted into stone, and  
 by the inhabitants supposed to be some of the  
 bread the Israelites left behind them, when they  
 passed over for feare of Pharaoh. They are sold  
 at Grand Cairo handsomely made up in the man-  
 ner of the bread of these times, which is enough  
 to discover the imposture. For the scripture  
 makes them to have been unleavened cakes; and  
 they baked unleavened cakes, of the dough which  
 they brought forth out of Egypt. Or else Siraba's  
 relation may be like the tradition of the rising of  
 dead mens bones every (a) year in Egypt: a thing  
 superstitiously believed by the Christians: and  
 by the Priests, either out of ignorance, or po-  
 licy, maintained, as an argument of the resur-  
 rection. The possibility and truth of it, Metro-  
 phanes the Patriarch of Alexandria thought  
 (but very illogically) might be proved out of the  
 Prophet Esay: (b) And they shall go forth, and look  
 upon the carcaises of the men that have transgres-  
 sed against me, for their worms shall not dye, nei-  
 ther shall their fire be quenched; and they shall  
 be an abhorring unto all flesh.

But I have digressed too farre. The confuta-  
 tion of these, and the description of the *mummies*,  
 or of the rest of the Egyptian Sepulchers (for  
 from thence comes the matter of this their sup-  
 posed resurrection) and that infinite masse, and  
 variety of hieroglyphicks, which I have either  
 seen there, or bought, or transcribed elsewhere,  
 may be the \* argument of another discourse.

FINIS,

ath  
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of the  
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gref-  
nei-  
shall  
itati-  
mies  
s (for  
sup-  
and  
ither  
here,